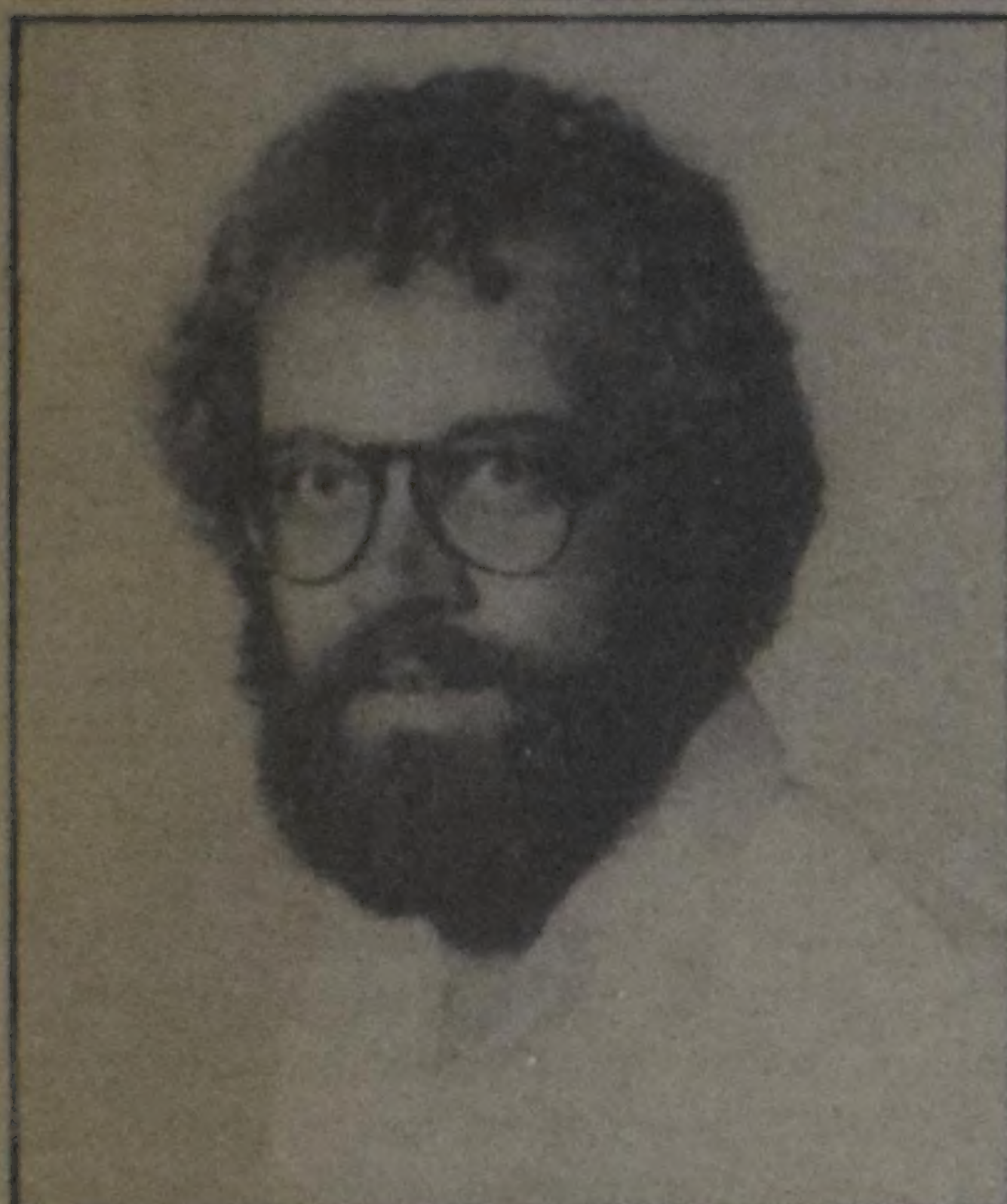


Not all seminarians become ministers



Barend Biesheuvel

by Robert De Vries

Mr. De Vries is coordinator of field education at Calvin Seminary.

Don't assume that every Calvin Seminary student is a potential minister for some Christian Reformed congregation. Preparation for the ordained ministry is still the primary focus of Calvin Seminary, as it has always been, but new degree programs have been developed to meet a variety of church needs.

One struggle a pastor often faces in a medium or large congregation is how to adequately serve as pastor, preacher, educator, counsellor, or administrator. Many congregations have felt that same sort of tension. The early New

Testament church must have felt it when it decided to appoint deacons within each church so that the apostles could spend more time studying the Word.

The Master of Church Education program (MCE) is a two-year residency package designed to provide theological and skill training for men and women preparing for staff ministry positions in congregations, on mission fields, and at Christian service organizations. Dr. Marion Snapper, a specialist in educational theory and practice, guides the MCE students through a curriculum that not only provides a theological and historical base but also trains the students in the practical skills that are vital for work in church education, evangelism, counselling, and administration.

Four Canadians have obtained an MCE degree since the program started in 1975: Hans Altena ('77) from Red Deer, AB, now works with single adults in Grand Rapids and promotes Christian musicians; Andy De Jong ('77) from Oshawa, ON, was appointed last year by the Christian Reformed Board of Home Missions to serve as campus pastor at the University of Colorado at Boulder; Cobi Koene ('80) from Bowmanville, ON, works for the Christian Reformed Board of World Missions in Honduras, Central America; and Barend Biesheuvel ('81), most recently from Calgary, AB, as accepted a call by the Maranatha CRC of Belleville, ON to serve as their assistant pastor.

The program normally takes two

years of full-time study to complete, but more than 50 percent of the MCE students have opted to work part or full-time in local churches and pursue their course work more slowly. The fact that several classes in the Christian Reformed Church have granted classical aid to MCE students in recent years demonstrates the acceptance of their potential contributions to the ministry.

The popularity of the staff ministry idea is growing. According to the listing

of churches in the 1980 Yearbook, one out of seven congregations currently maintains some sort of team or staff ministry. Job prospects are encouraging for those who seek to combine a desire to serve the church with full-time professional employment.

Admission to the MCE program requires an A.B. degree with significant involvement in English, history, natural sciences, and social sciences.

Back To God Hour receives radio station



The agreement to purchase ZGBC was finalized last February at Chicago's O'Hare Airport. Present at the meeting were (l to r) Jerry Jonker, representing RACOM International, the Rev. Wayne Nauman, representing ZGBC, and the Rev. Juan Boonstra of The Back to God Hour.

If synod approves, the Back To God Hour will become owners of its first radio station, enabling it to provide constant Christian programming.

The Back To God Hour will be responsible for the entire programming of the radio station in the South Caribbean, pending synodical approval. The station, which reaches an average area containing more than five million people, was recently purchased by RACOM International, a group of laymen who support the Back To God Hour. Racom proposes to turn the programming over to the Back To God Hour.

The station is located on the island of Dominica, about 1300 miles southeast of Miami and 250 miles from the northern coast of South America. Its signal covers 20 miles of the main island of Lesser Antilles, which stretches from just east of Puerto Rico down to the coast of Venezuela.

The primary language in the coverage area is English, and the English language program of the Back To God Hour will form the backbone of the programming during the next few months. Radio experts have noted that with a minimum of effort the station's signal could be increased, allowing the coverage to reach into Brazil, in which case the Portuguese and Spanish language programs could also be aired.

ZGBC, "The Voice of Life," has been

on the air for several years. Last fall, its owners ran into financial difficulties when Hurricane David roared through the island and damaged station equipment. Rather than make all the necessary repairs, the owners decided to sell the station.

RACOM International heard of the offer and sent several businessmen, a radio expert, and an attorney to the site to determine the status of the equipment, the relationship between the station and the government of Dominica, and assess the value of the property. Their reports were all favourable, and in February the station's owners and RACOM International came to terms.

The Back To God Hour is currently studying the station and its coverage area to determine the best way of programming the station to reach the area's inhabitants with the gospel. Rev. Jerry Vreeman, Assistant Minister of Broadcasting, recently travelled to the field to speak with the local announcers, worship in local churches, and survey the coverage area.

Bill and Maude Leys, of Sheyboygan, Wisconsin currently represent RACOM International on the island, living in the capital city of Roseau, and working closely with station manager Cecil Shillingford and the other radio announcers who run the station on a daily basis.

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Will Canada be quiet during North-South talks?

Canada will host a number of nations from around the world in July when the North-South talks will be held. This summit will focus on the responsibility of the rich nations towards the poor nations. This week's News page looks at Canada's role in the North-South debate. See page 8.

VIEWPOINT

by Keith Knight

Junk mail, or, how shall we then give?

The season seems to be here again to support a variety of Christian organizations. Trouble is, all of them are worthy causes but you can just spread your financial and moral support so thin.

Which Christian organization does not need financial support in these inflationary times? I receive mail soliciting such support almost daily. Each piece of mail has a valid request for funding, every cause is a noble one. I am not talking now about those various agencies which fall under the official structure of a given denomination.

There are, for example, a host of Bible distribution organizations which plant thousands of Bibles in foreign lands. There are Christian organizations which provide perspectives to various facets of life: agriculture, labour, politics, education, the arts, and television. Each of them is doing a tremendous amount of work in their respective areas.

As our immigrant roots become firmly implanted in Canadian soil, we have seen organizations rise in stature. We are presently launching our second

Christian college in the country, we are developing a network of homes for the aged, retirement apartments and nursing homes. All of them require a lot of money.

We know that that money will come. It always seems to. A lot of organizations which sustain financial hardships cut back in salaries. As a result many employees of such organizations are grossly underpaid.

Every organization is committed to service of some sort. It is also human nature that every organization likes to grow. It likes to provide a broader base of services. With growth comes financial obligation. Bigger budgets mean that larger donations are required to support those organizational visions.

But the Reformed community is just so large. It has not grown in numbers the way that many of these organizations have. Fields which were once ripe for financial harvest now yield slim pickings.

That results in a number of concerns. Must we as supporters of these Christian organizations start to ration our giving even more so that all of these worthwhile organizations receive a few

dollars? Should we establish a Christian United Appeal to collect funds for all of these organizations and then ration them according to need? That would certainly eliminate the monthly pleas for further funding.

◀ Belong, be saved

Another concern which stems out of the growing emphasis on Christian organization is one which says that it is important to belong to something.

Even though we preach salvation by grace we often practice salvation by good works. We have tremendous guilt feelings when we can only give a few dollars to a Third World cause. We feel guilty when we fail to fill in those foster parent forms whereby we can support a boy or girl in Laos.

We feel guilty when we can't get enthused about native rights. Good works. That is a natural response for our love for God; a *natural* response, not a forced response.

There are some causes and some organizations for which I have a warm affection. Others do meaningful work, too, but they do not interest me as much. That is also reflected in my

giving, to be sure. But I feel bad, even guilty, when I see a television documentary on how various parts of the world live in comparison to my lifestyle.

The pressure is often on from those around you to join a certain organization or to take part in a local project. You are normally expected to say yes even though your heart and your time schedule make such a move unwise.

One gets the feeling now and then that, if you are not involved in most of these Christian organizations, then you are not fulfilling your task as a Christian. We know, of course, that that is utter nonsense.

Man was not made to serve organizations; organizations were created to serve man. Somehow we Reformed Christians have chosen to become organized to death through a proliferation of committees, boards, organizations, associations, etc. We are currently at a point within many of our structures that we are so organized that we are no longer efficient.

So, plan your involvement and your support carefully. Do what you can . . . joyfully, unabashedly, without guilt.

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Word, deed and missions — 1

Editor's Note: Rev. Tangelder is currently recovering from successful heart surgery and expects to return to active ministry soon. He was in the process of researching and writing a series of articles for Calvinist Contact on the cults. That work will continue.

Meanwhile, we are printing an eight week series of articles on the role of the word-deed ministry in the Philippines which Rev. Tangelder wrote while he lived there.

Word or deed?

The Philippine economy has been growing at the rate of slightly over 6.5 percent during the past six years. This is quite respectable in the light of the economic problems that have confronted developing nations in the seventies. The GNP is moving towards \$550 U.S. from a low \$450. In 1978 there was a record rice harvest. A surplus made it possible to export 13,000 tons of rice to Indonesia. The 1979 exportable surplus was about 500,000 tons, despite unhelpful weather and a three-fold increase in fertilizer prices.

Though the harvests have been bountiful, there is still a growing feeling that government planners should exert more vigorous efforts to redress income inequality. Only 5 percent of the nation's population enjoyed almost a third of its wealth while 40 percent had just a tenth. The rich are still getting richer and the poor poorer. Yet the Philippines is still in better economic and social shape than many other Third World countries.

While many economies are faltering, the aspirations for greater material prosperity have never been as high and as world-wide as today. The criterion for prosperity is now in the process of shifting from the individual to the whole of humanity. These questions are

asked: Why should an individual, a society or a few nations benefit from the world's resources and wealth? Hasn't all of humanity the right to live without any form of want?

Hopes are high. Materialism abounds. There is a universal desire for prosperity in a time of declining natural resources and faltering economies.

The Church of Jesus Christ is surrounded by a sea of needs and faced with challenges presented to her by the spirits of the Age. The task of the Church to proclaim the gospel of Jesus been as difficult as in our time. The obstacles to the spread of the Gospel are multiplying. Yet the opportunities are plentiful. The growth of the Church around the world is still astounding.

Scripture gives the Church a clear mandate to go to the ends of the world with the Good News of salvation in Jesus Christ. But how does the Church see her missionary task? The definition of mission has often come to depend on the current situation and need in the light of our particular judgment as Christians. This has led to confusion of mission purpose and methodology. I find current missiologies swinging the pendulum from one extreme to another. There is an increasing polarization between Word and Deed ministries. Word proclamation alone. Service alone. No verbal communication, but only the Christians' silent presence.

How do we bring the Gospel? Is it wrong to limit mission to the bringing of the Good News with only the salvation of lost souls in mind? In the past, Word proclamation seemed to have received undue emphasis. The motivation for mission work was often only the rescue of the individual souls from hell. Today the deed ministry is so much stressed that the impression is given that the Word of God as Gospel of the Kingdom has become a message of world and life reconstruction.

I see the Church moving into the direction of activism. This can take the form of involvement in education, agriculture, cottage industries and feeding programs divorced from the direction of the Word of the Gospel. Such activism may be commendable as humanitarian care, but it falls short of fulfilling the Great Commission of our Lord (cf. Matthew 28:19-20). The Church is not "in the business" of changing the world and to usher in utopia. A Christian who knows the Biblical message cannot share the optimism that the Kingdom of God will inevitably come through one's own persistent efforts, good will and devotion.

Dr. H.N. Ridderbos aptly remarked: "However much the Kingdom invades world history with its blessings and deliverance, however much it presents itself as a saving power against the tyranny of gods and forces inimical to mankind, it is only through a final and

universal crisis that the Kingdom, as a visible and all-conquering reign of peace and salvation, will bring to fruition the new heaven and earth."

What is the purpose of mission work? It is calling men to repentance and faith in Jesus Christ, the conversion of the world and the incorporation of believers into the new people of God (Acts 26:17,18). Mission does more than speak to the emotional vacuum in the lives of men. It goes beyond warning men to flee from the wrath to come (Matthew 3:7). This is a part of the Gospel proclamation, but not all of it. The Gospel message must help shape the intellectual mood of today, deal with cultural idolatries, injustice and poverty, and confront the powers that erode men's sense of worth and dignity. In other words, the Word cannot be divorced from the Deed and vice versa.

To be continued...

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LETTERS

Yes, Ingrid, we do need prophetesses

Dear Ingrid:
Your letter about wanting to become a minister in the Christian Reformed Church (C.C. April 16, 1981), deserves an answer, I think. It also stirred up some thoughts in me that I would like to share with you and with the Church on just this matter. Thanks for prodding me to write.

Your point about prophetesses in the Bible is well taken. At least God was not so strictly against women preaching that He never allowed it. Maybe God and the Church of those days were more broadminded about the issue then we are today.

"Why in the Christian Reformed Church are women not allowed to become ministers?" you ask. A good question. Just one little caution before I even try to answer you. Many people talk about this business as though it were merely a matter of deciding what the majority wants. I am sure you agree that not what we want but what God may possibly want is what really matters. And to be honest, about that I am not so sure myself. Either way I am in good company because our Church is split about fifty-fifty over it.

But back to your question. There are many little reasons why the Church does not allow women to be ministers, but I will mention the two main ones I can think of. The first one is tradition. As long as the Church can remember, people have believed that only men should be ministers. Now I would be the last one to suggest that we slavishly follow tradition; even the Bible warns against that. But neither am I in favour of recklessly setting it aside. Dare we assume that for all those centuries the Church was completely wrong? If so, where was the Holy Spirit all that time?

The second reason makes the first one seem even more weighty: The Bible itself — as I am sure you have noticed — at least seems to favour the idea that only men should be preachers, though there are admittedly significant exceptions as you have pointed out. I have a feeling that the whole Church would be much more willing to accept women ministers if the Bible itself seemed more open to it. How nice if only the Holy Spirit had given us a chapter or two, or even just one unmistakable proof-text that would clear up the matter! But He did not, and I wonder whether that could not again point to a certain open-mindedness on the part of God that we had not noticed before? By now you probably feel that you have a fair idea where I am leading. Well, don't be too sure, I may surprise you yet.

For starters let me ask you this: Are you sure the Bible wants *men ministers*? No, I'm not kidding, I'm serious. Let me explain. It is true that particularly in the Old Testament only very special people, and only men — again with the significant exceptions you pointed out — were allowed to be prophets. But the Old Testament also foretold a very important change that would come about.

Most clearly it was Joel (ch. 2), who predicted that in the future the Holy Spirit would descend not just on a few but on all God's people, men and women (!), enabling many more among them to prophesy. And you know of course that on the day of Pentecost, Peter said that that time had come, two thousand years ago!

The New Testament tells us that through the Holy Spirit Jesus gave many gifted people to the Church, among them many who would be allowed to preach, or prophesy.

Well, is that what you see happening in the Church today? True, in the entire Christian Reformed Church we do see many preachers preaching. But in local congregations we still have only one man who is allowed to preach, two in large congregations. And vacant churches have to import a minister from a neighbouring congregation. You would almost think that Pentecost had not happened.

And that's why I ask whether you think the Bible really wants men ministers, at least ministers the way we know them today, New Testament ministers who function like Old Testament prophets, the only spokesmen for God in the Church. Which leads me to a third main reason why women are not allowed to preach in the Christian Reformed Church: men ministers. There, I said it. (Please don't mention this to anybody else, will you? I might get into trouble over it).

What I mean is that our very acceptance of the minister's role as we know it today almost automatically excludes the possibility of allowing other gifted members to use their gifts, especially in preaching. It's a kind of ministerial closed shop. And another thing, nice, dedicated, and sincere as we ministers really are, we nevertheless find it hard to give up the importance, power, admiration and many other fringe benefits of our privileged position. That's nothing new, Jesus' disciples had a hard time with that too; each wanting to be the greatest. Well, so do we, hate to admit it. Jesus' humility and servant example is a hard act to follow also for us, even though we know it's the only right way.

Well, let's see where all this leads. I am afraid that the closest I

can come to answering your question is by changing it the way I have, into asking whether we should continue to have ministers, at least ministers the way we know them today. I still believe that the Lord uses us ministers, but I am a lot less convinced He intended us to be what we have become. Some day the Christian Reformed Church may well allow women to become ministers, who knows? But more necessary than that, I think, is that in the Christian Reformed Church, and in most other churches, ministers should become much less important, and other gifted members much more, also in the task of preaching.

And so back to you. I hope your wish will come true, certainly in the

sense that you may one day preach. A prophetess is someone appointed by God and sent to speak to His people, and if you prove to be sent, you will get a hearing. Good prophecy, though, begins with good listening. So listen, study, learn, discuss, and get to know as much as you can about God's word and will for our lives. Leave the rest to the Lord; He still rules the Church. I know I did not answer your question directly, but I do hope this helps a little.

And in conclusion, please let me know when you are preaching your first sermon. I would love to come and hear you.

Dick Pierik,
Campus Minister,
Toronto, ON

Why should Eastern Canada join ?

Dear Sir:
Eastern Canada, by not joining (the Council of Christian Reformed Churches in Canada), showed to be practical, up-to-date, good stewards of her members' money, in tune with the grassroots members of our church and not silly at all, notwithstanding what Mr. Klaas Terpstra wrote in C.C. (May 1, 1981).

As an elder who voted against joining, I talked to a lot of people and found that they do not know what council does (not interested) or they are not impressed or satisfied with the things council and her associates do. There are few who thought otherwise.

Most see council as:

- Taking work away from other boards, committees, etc.
- Killing personal initiative.
- Spending thousands of dol-

lars which could be used for way better things.

• There are already way too many meetings with all the travel expenses involved.

• Canadian churches having their own little synod (Rev. Boer in C.C.).

So, sir, it is not theological anymore as far as I can see but more practical and a question of dollars and cents.

As the joining is voluntary, I cannot understand why Mr. Terpstra gets so emotional when Classes Eastern Canada thinks they are better off by not joining or are there money problems and other dissatisfied consistories as I was told at classis.

A. Gerry Wiekamp,
Brockville, ON

Talitha looks for second houseparents

Dear Sir:
It has been a good year at Talitha Christian Homes in Cochrane, ON, spiritually and financially. The Ministry decided to guarantee coverage of a large part of the basic running costs of the home. The three year-long prayer for this has been answered. The Ministry stated that Talitha was a valued resource in its "spectrum of social services" in Northern Ontario.

This newly-given financial security will make it possible for the Talitha board to employ two couples, instead of only one set of houseparents to tend to the needs of the troubled girls. Although this has always been a necessity, it has been impossible in the past.

The workload is too heavy and too broad for one couple to carry calmly for a long period of time. The workload is broad in that the girls need two basic types of attention. On the one hand, they need love, authority, guidance, which a strong set of parents can provide; on the other hand, they need the educational tutoring, the carefully worked out, verbalized, treatment plans that a professionally trained couple can provide. Generally only one couple has neither the time nor the skills to meet both those requirements. That God has made it possible to appoint two different couples with different abilities, but similar goals to meet Talitha's needs is absolutely wonderful!

God has already provided the educational, treatment-professional couple. Whether He provides the parents to provide personal interest, love, discipline of, fathering and mothering may very well depend on you! By scaling down the size and scope of the job, many parents would be capable of doing the job. Now with two couples, there will be time for regular relief, the benefits of mutual support, a narrow workload! The parents will still be challenged but there will be time

for rest, for calm reflection, for recreation, for appreciation of immensely important work well done.

Within these past few days, an intensely selfish girl who has scorned God in her confession, has prayed at the supper table for Talitha, has thanked God for its existence. Another one asks me every night to pray with her. Another one, blatantly, loudly atheistic, is quietly starting to ask about our faith.

John Pouli,
Housefather,
Talitha Homes,
Cochrane, ON

Pastors as counsellors desirable

Dear Sir:
On the front page of C.C. (May 8), I found the small piece: "Pastors as counsellors undesirable." Many times I have referred people to qualified Christian counsellors and with good results. I am thankful that they are available and consider them as gifts from the Lord. Indeed pastors should know their calling. But the small quote of Mr. Krebs I find very negative and unfounded.

When pastors as counsellors are undesirable, why then let them visit the sick and distressed, the lonely and bereaved? Why encourage them to read a book like *Pastoral Counselling* by Clinebell or *On death and dying* by Kubler-

Ross?

Why urge pastors to read books like: *Conversations on Growing Older* by Gilhuis (Dutch: *Hoe Dichter ik Nader*) or *Affliction* by Edith Schaeffer? What are pastors supposed to be doing when they do their visiting at the homes and in the rooms with the doors closed? What are pastors called to do when people come to them to talk?

Surely the pastor must be a minister of the Word. But if pastors as counsellors would be undesirable, why would Isaiah be so happy and excited about the Wonderful Counsellor to be born? And why would we sing so joyfully about Christ sending the Holy Spirit to us from the Father, whom

we confess as the paraklete, the One who can be called upon to help us? Nobody should quarrel with a statement... "that pastors should be pastors, not underpaid, under-trained psychotherapists."

But to have "Pastors as counsellors undesirable" advertised as it were on the front pages of *Calvinist Contact* without further explanations and only based on a short quote of a certain Mr. Krebs' opinion is not helpful, I find it is even dangerous.

Let's have the text within the context, lest it become a pretext.
Antonie Vanden Ende,
Strathroy, ON

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Church Page

PASTORAL PONDERING

Charge to the new, communicant members

On this occasion of your meeting with your consistory we want to share with you a few things which we consider to be of utmost importance.

In the first place, we want to express our thankfulness to God that you have given evidence of true faith in him, by accepting the greatest gift there is, namely his son, Jesus Christ. When a person expresses the desire to become a full member by public profession of faith, we see this as a sign that she or he is a born-again person and that the Holy Spirit himself urges you to stand up for Jesus.

In the second place, we want to express gratitude with you for your parents who have brought you into this world by the grace of God. You have no other parents than those and in case of adoption, those who took their place to assist you in growing up. Perhaps in some cases you have discovered a real difference in the way you see things from the way your parents see it. But nothing can take away the fact that God Almighty, in his providing care, has given you a life and an education through them, and that he wants you to honour them always.

In the third place, as a Consistory we are grateful for your confidence that you showed in our interviews, seeing us as the servants of the Lord Jesus Christ, who are entrusted with the spiritual care over the congregation that he loves. Like all people who are placed in a position of authority, your elders and deacons have their share of human shortcomings and weaknesses, but that does not take away that they must give an account to the Lord Jesus Christ concerning their office. It is they that have supervision over you in Jesus' name.

Fourthly, it is our determination to help you grow as members of Christ and to help you where we can. We also expect that you help the Christian Reformed Church through your loyalty, and dedication, and your obedience to the Lord Jesus, to become a better church in the world.

This means that we expect that you come to church and that you faithfully attend the congregational meetings and that you faithfully contribute to the church budget with love for the Saviour.

Faithfully, we expect that you, as newly confessing members, show your independent commitment by coming to the advanced catechism class to allow for a steady maturing and spiritual growth. We know that in this you don't have the tradition with you, but you have with you the blessing and approval of the Lord. Our church simply has to improve on this point, if we want to be a living church for the future.

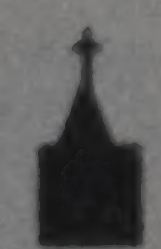
Your faith has been tested and tried. The testing and trials will increase with your faith. This way God honours those who are his children. You will be afflicted, since the evil one cannot stand those who belong to the Lord and he will try to destroy you, especially by trying to separate you from the rest of the body of Christ. Stand firm then, in the armor of faith. Be living members of Christ's church. Be eager students of the Bible and be faithful in prayer.

One of the necessary things for your growth as Christians is to get involved in the practical service of the congregation. We cannot tell you what to do. We can only urge you to work hard to develop your talents and gifts, and to be available, for example, in the services as helpers in Sunday school or as teachers. You may be called to be a Youth Counsellor for the Cadets or the Calvinettes, the Busy Bees or Boys Alive later on. We urge you also to form Young Adult groups, to seek fellowship with each other and to take some action in the many causes where you might be able to give practical help.

In short, show yourself approved of God. Let your commitment never become an empty form. Fight the good fight of faith. Remember your baptism. And, as you now join us in the Holy Communion of the Lord's Supper, let it be an occasion for joy and comfort and renewal to know that we are the Lord's.

Your Consistory,
Westmount Chr. Ref. Church, Strathroy, ON

For the wayward



A great number of visits were reported at our last consistory meeting. With deep sorrow consistory decided to place another member under silent censure. Such a member will be barred from the sacraments. The congregation is urged to pray for the repentance of this member and others who are unfaithful.

Calvin Chr. Ref. Church,
Ottawa, ON

Orthodox Christian Reformed Church

Sunday worship service
at Orange Hall,
Maitland St. North,
Listowel.
Minister:
Rev. Cornelis Bronsveld
10 a.m. worship service
2:30 p.m. worship service

Traditions and church furniture



Sometimes there are traditions which no one even realizes are there. They are not worth much if we don't even know about them! Sometimes because people have forgotten about them, they begin to do something else without realizing the true significance of their actions.

One such tradition relates to church furniture. From the time of the reformation, there was a significant change in the furniture which you find in the front of the church. The Roman Catholics had an altar on which the body of Christ could be sacrificed at communion. This altar stood between the Word of God and the people, since the sacrament was the channel of salvation for the people.

This was one thing that the reformers wanted to change. So when they began to make churches of their own, they made sure that they did not include an altar. Instead they had a table for the Lord's Supper. And they did not allow the table to get in the middle of the church, or to be in front of the Word (the pulpit). It was always off to the side.

In reformation churches, the preaching of the Word was central to the service, and the pulpit showed that by being placed in the centre. The two sacraments were important, but not more important than the Word. Thus the baptismal font and the communion table were placed at either side of the pulpit.

Most Chr. Ref. Churches have forgotten that. Many feel that communion is of such importance that the table ought to be in the centre. Baptism is off to the side. Perhaps people

PRESS PARADE

think that it is not quite so important. But though the people and ministers have forgotten the significance of symbolism, our theology remains the same. Preaching is central, the sacraments secondary. That's why our communion table has been placed off to one side; as an interesting way to demonstrate our theology.

Mountainview Chr. Ref. Church,
Lynden, WA

Orillia plans to expand



The consistory discussed the options made by the task force on the expansion proposal presented to us in February. It decided to approach the task force with the mandate to contact the architect of our church for advice about the structural expansion possibilities of our church building.

The task force will also look into the maximum capacity allowed under city-by-law regulations, the cost of these alterations, the cost of removal of the house on our property as well as the cost of drainage and paving of the parking lot, after the (possible) renovations.

As well, it has been asked to look into the cost of building a new church building and the price of a parcel of land in or near our city. The parcel will have to be large enough to hold a church building with a seating capacity for 150 families, and eventually a home for the aged. Our present facilities have served us well for about 20 years, but when we look around on Sunday mornings we see that some-

thing has to be done sooner or later. We have to plan now for the years to come.

First Chr. Ref. Church,
Orillia, ON

Kildonan plans new facilities



Consistory established a committee to study building proposal further. This committee will study the marketability of our present building, and the availability in this area of another site. It will contact College Church, Calvin Christian School and the Senior Citizen's Home Committee to find out the possibilities for making our future meeting place a joint venture.

Kildonan Chr. Ref. Church,
Winnipeg, MB

Church News

Christian Reformed

Called

—to St. Catharines, (Maranatha), ON, Rev. Jacob Vos of Scarborough, ON.

Declined

—to St. Catharines, (Trinity), ON, Rev. Ralph Koops of Chatham, (Grace), ON.

—to Brampton, (Second), ON, Rev. Peter Slofstra of Orillia, ON.

Accepted

—to Western University, London, ON as campus minister, Rev. Peter Slofstra of Orillia, ON.

—to Renfrew, ON, Rev. William Suk of Georgetown, ON.

New stated clerks

New stated clerk for Classis Huron is: Rev. Bernard H. De Jonge, P.O. Box 868, Exeter, ON N0M 1S0.

The new stated clerk of Classis Quinte is: Rev. Henry Getkate, 86 Orchard Dr., Belleville, ON K8P 2K7.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT . . . 7:30 a.m. 1110
Edson-CJYR 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB . . . 8:30 p.m. 1280
Peace River-CKYL . . . 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR . . . 11:30 a.m. 1240
Burns Lake-CFLD . . . 9:15 a.m. 1400
Duncan-CKAY 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) 10:00 p.m. 98.3
Langley-CJJC 10:00 p.m. 800
Osoyoos-CKOO 8:30 a.m. 1240
Penticton-CKOK 8:30 a.m. 800
Port Alberni-CJAV
(Tues) 9:30 a.m. 1240
Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP . . . 8:30 a.m. 1450
Vancouver-CJVB 9:00 a.m. 1470
Vernon-CJIB 10:00 a.m. 940

MANITOBA

Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB 9:30 a.m. 1220
Steinbach-CHSM 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

SASKATCHEWAN

Regina-CFMQ-FM 8:30 p.m. 92.0

ONTARIO

Brantford-CKPC 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS 8:00 a.m. 1220
Ft. Frances-CFOB . . . 10:30 a.m. 800
Kapusking-CKAP 9:00 a.m. 580
Kingston-CKLC 8:30 a.m. 1380
Ottawa-CFGO 8:30 a.m. 1440
Owen Sound-CFOS 1:30 560
Pembroke-CHOV(Sat) . . 7:00 p.m. 1350
Sarnia-CHOK 6:45 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS 9:00 a.m. 1240
Thunder Bay-CFPA . . . 9:30 a.m. 1230
Toronto-CKFH 9:30 a.m. 1430
Wingham-CKNX 10:30 a.m. 920
Woodstock-CKOK 8:30 a.m. 1340

NOVA SCOTIA

Digby-CKDY 5:00 p.m. 1420
Kentville-CKEN 5:00 p.m. 1490
Middleton-CKAD 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB 8:00 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

QUEBEC

Montreal-CFCF 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB . . . 10:30 a.m. 550
Newcastle-CFAN 9:00 a.m. 790
St. John-CHSJ 7:00 a.m. 1150

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall 9:30 a.m. 1170
CFCL-Timmins 9:30 a.m. 620

QUEBEC

CHRS-Montreal 8:00 a.m. 1090
CKLM-Montreal 9:15 a.m. 1570
CKCV-Quebec City . . . 7:15 a.m. 1280
CHLN-Three Rivers . . . 7:45 a.m. 550

THE BACK TO GOD HOUR

P.O. Box 5070, 760 Brant St.,
Burlington, ON L7R 3Y8 — (416) 637-3434



Teenager talks about world hunger

by Lynda VanderWekken

Lynda is a 14-year-old student living in Calgary, AB.

World hunger can be defined as the discomfort or exhaustion caused by the lack of food around the world. Is it a Christian's responsibility to solve this massive problem? First of all, we have to ask ourselves what the principle causes are. Unequal distribution of our resources is one of the major problems. Rich nations such as Canada and the United States have an overabundance of gas, oil and food.

Our citizens use a substantial amount of our raw materials, but we, also, have enough with which to export and trade. We can afford to import the materials which are not available from our own lands. Third world nations, also, have many raw materials. However, a majority of them are exported in order for the country to survive. They cannot afford to import many. Thus, they must survive on the mere amount which is available for them.

The affluent (abundant) nations greedily take more than their share. It would seem terrible if we had to give up a

few of the abundances which we are accustomed to. Do we really need that second serving at suppertime? If it cannot be consumed, it is usually disposed of. A poor and starving child would gladly accept the leftovers. He could feed his entire family with what we put in the garbage.

But why are the citizens of the Third World nations undernourished and dying? An obvious reason is the lack of food. The small amount of food which is available is very basic, so basic that usually the only ingredient is rice. This rice must be eaten with a high protein food to be effective. If milk was served with the rice, their diet would be a step closer to being balanced and nutritious.

We, as Christians, have a responsibility to help! We can contribute to relief organizations who purchase and ship dry milk powder, egg powder, vegetable oil and flour. As individuals or groups, we can organize programs such as bottle and newspaper drives, car washes, chocolate bar sales, and many more to raise money to aid the less fortunate.

The governments of our countries contribute hundreds of thousands of dollars each

year to programs set up to aid the needy. The "Marshal Plan" which came into effect after the Second World War, united the government resources of Canada and the United States to help put Europe and some Third World nations back on their feet. Today, the provincial government of Alberta will match dollar for dollar that which is donated to relief organizations by Albertan residents.

The Lord has blessed each of us with talents. These talents can be exemplified with further education geared towards degrees in specialized fields. Agriculturalists, community developers, church developers, health workers and literacy workers are always urgently needed. An agriculturalist can teach the villagers in the Third World countries more efficient means of land development and by using better seeds, fertilizers, and methods to increase their annual food production to double or triple the previous amount. A community developer can educate natives with better means of managing their crops and their sales of these crops.

Quite often, a farmer is extremely underpaid for his excess crops. A farmer could

often rent a small piece of land from a wealthy farmer, with the condition that he pay or give a large amount of the crop to the owner, leaving him with very little. They are what we call "taken for a ride" by the well-educated and experienced minority. With the help of the community developer, a farmer can sell with a profit with which he can purchase seeds and fertilizer for the next crop.

Disease is widespread in underdeveloped nations. Drinking water is one of the main carriers of disease. A river in the village serves as a wash basin for clothing and themselves, drinking water, and irrigation for their fields. By drinking this water, disease is spread rapidly. Now, wells are being dug which supply villagers with fresh drinking water, and a more effective means of irrigation.

The women of these villages are taught how to plan and prepare a well-balanced and nutritious meal with the help of a health worker. Vaccinations and medicine are administered to eliminate disease. Better sanitation methods are taught.

Education is also very important. A vast majority of the Third World population is illiterate. Villagers are taught

to read, write and do simple mathematics. These can be used in the daily routines within a village.

One of the most difficult tasks is to teach the natives about our Lord and His love for all mankind. Religions based on idols, spirits, witches and demons are very popular. We must show them that the spirits and idols will not strike if something is done wrong. Slowly, more and more people are being taught to believe in our Lord. Bible groups are formed and meet throughout the week and on Sundays. Soon, a church is built where people can join together to become one with the Lord.

It is our Christian responsibility to help our brothers and sisters who yearn for food and for our Lord. Let us pray that the Lord will give strength and guidance to the many people who are using their talents to help others. Let us pray that the people in Third World countries can soon help themselves.

The next time we scoop too much food onto our supper plate and throw away the excess, let us think about the family in one of the underdeveloped nations who is hungry and undernourished.

A new organ for Covenant church in Woodstock

Music is one of God's finest gifts to man. It's often used to express feelings that would not otherwise be communicated. For the Christian it may be a medium to witness, to transmit his prayers, to lament his sins or to make a joyful noise before his Maker. Therefore, God's people are usually eager to furnish their sanctuaries with good instruments and they gratefully appreciate God-given musical talents in their midst.

On the evening of May 5, 1981, an expectant crowd filled the pews of the Covenant Christian Reformed Church in Woodstock, ON. Scarcely a year before they had been there to dedicate their new church to the glory of God. Now they came to do the same with their brand-new, 9½ rank pipe organ. Its sound has not yet been heard, the congregation had only seen its physical structure grow before their eyes during several weeks past. That in itself had been considered a joy for it is a visually pleasing composition of woodwork and pipes.

The program started. Art Hettinga, a member of the organ committee, opened with prayer and extended a cordial welcome, especially to the many guests from neighbouring churches. With few, but meaningful words Covenant's pastor dedicated the new organ to the glory of God. Then, the first hymn! The first psalm of praise ever to be accompanied by this graceful

instrument swelled to the very rafters and beyond. A joyous band of Christians came before the Lord to make melody with new zest.

With a few more words the organ was also designated to stand in loving memory of the war dead. This gesture took on a special meaning because the 5th of May 1945 stands out in the memory of all, Allied Forces and former Dutchmen alike, who were in Holland at that time. The Canadian National Anthem rang out. The audience then settled in the pews to enjoy the musical performances that were to follow.

One of the church's regular organists, accompanied by two of the congregation's resident trumpettists, gave a rendition of two Psalms, 65 and 42.

Then Chris Houthuyzen, who, as the founder and president of Principal Pipe Organ Co. of Woodstock, had himself together with his men, with love and great care put together the instrument he was about to play, gave his recital and manipulated the organ with ease while giving the congregation a good impression of its many possibilities.

The members of the choir Joyful Sounds appeared to be joyful indeed and in good form, too, as they blended their voices for the first time with the organ. Near the end of the program there was a delightful and somewhat emotional surprise. Mr. Houthuyzen an-

nounced that, in honour of the date, he would play a fantasy by Jan Zwart on an anthem which wasn't supposed to have been heard during those five long years preceding that magic date of May 5, 1945.

Smiles and knowing glances were exchanged as the familiar melody became apparent. When he reached the chorale, the audience rose spontaneously and sang the Dutch

National Anthem as if it hadn't been years since they did so last. The younger generation, unable to join in, nevertheless seemed pleased as they sensed what this meant to their elders who only reluctantly took to their seats again after the last notes had ebbed away.

One final hymn was left to be sung yet, Psalm 150. "Hallelujah! Praise ye God! In His

temple shout His laud." And that's exactly what happened. Again all rose and through the open windows the sound must have winged its way along some distance. Not much more could be, nor was, added after this and a somewhat subdued audience left with one more rich memory to be filed away.

Alice Los,
Woodstock, ON

Chinese officials reject Bible assistance

NEW YORK (EP) — The two official Protestant bodies in the People's Republic of China have rejected attempts by evangelicals and others in America to raise money to send Bibles to China, according to *Religion Today's* Martin Mawyer. Some speculate that this rejection results from the two Protestant bodies, the National Three-Self Movement and the China Christian Council, desiring to remain self-sufficient.

In a telegram to the Rev. Franklin Woo, director of the China Program of the National Council of Churches, the Rev. Dr. K.H. Ting, president of the two Protestant bodies, said they have not requested any help from outside organizations. "Individuals and groups abroad," the cable read, "so-

liciting contributions from the Christian public in the name of assisting the Chinese Church with Bible supplies and otherwise, let it be known the

Chinese Church has not entrusted any organization or individuals with the job of raising funds abroad. Please inform fellow-Christians abroad."

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Between Us

Mother

My mother was brought up knowing how to throw her voice into the wind to call the boys in from the fields for supper. She knew how to scatter it across the farmyard to bring the chickens to their feed.

When she had children, she flung it through the neighbourhood to call us home.

We had always understood each other. When I was six, she explained accountability to me so that I would understand. Her hand rested lovingly on my head as I knelt and followed her voice: "Dear Jesus, please come into my heart and be the master of my life."

There is a keening wind where I live now, (on the island of Patmos). It blows hollowly around the house, taking me away. The sea and the hills of the island, the poppies and the cries of the goats are caught up and transformed by a voice from those other years.

I seem to be surrounded by the wheat fields of my Prairie childhood. They are a breathing sea brushing back and forth

in the wind. Hidden in the wind is a long, low moan. It is like a voice, like a deep, mournful thought crossing the earth.

It makes you feel again the life in mama's chest, as she holds you to her, rocking and singing. Her voice is high, and the words filter from images of apples and figs into a moan that drifts away, back into her body, pulling you deeper and deeper, phrase by phrase, into rest.

There is another voice in the wind. It is mine, hollow with controlled tears, and with a brittle edge to it. My voice cuts through the question mother is trying to formulate: "What has happened to you, Phyllis?"

Standing tall, hard and defiant, I watch her face fall as we gaze miserably at each other. Tears gather like a rock in my throat, like a rock in my heart.

"I have grown up, mother. I have my own opinions, and I cannot change them to please you."

I was in my early twenties, and misunderstanding had crept into our relationship. Our hearts broke with ineffectual love. Tears sprinkled from mother's eyes with the pain of it, as she

begged me to return to her, to the ways she had taught me. The grief in her voice seemed to nudge me off the brink of safety, slicing me away from her and all I had known.

I stepped into a solitary world. I questioned the faith of my fathers, values, mores, traditions, standards. Answers had to be earned by my own sweat. Slick talkers enticed me at every street corner, each one insisting his was the only answer. I sought judgment, integrity, God, my own convictions in a morass of easy truths.

Why did my independence not blossom like a flower in spring? I was not prepared for the violent emotions it bred. My mother's despairing questions and my own stuttered explanations hurt both of us like falling stones.

Some years went by, years of immovable resolutions that kept mother and daughter apart.

Unheralded, the tide changed.

Wordlessly, as if by instinct, my mother and I began to build a bridge, mother on her side of the chasm, I on mine. We set aside inflammatory discussion. We began to do things for each

other, special little things that clearly expressed unrequiring love. We set aside confounding notions: duty, obligation, loyalty, agreement, capitulation, understanding.

Love was the driving force, and acceptance was our key. We did what we could, and no more. We came to respect each others' right to choose, and to make mistakes. Without negotiation, we built the bridge, each gesture bringing us closer to each other. We worked quietly, with dignity and determination.

There came a summer when we shared long drives together. It thrilled me to see her smiling and laughing because of me. We came to confide in one another. Our differing views no longer brought tears and separation. We had achieved acceptance.

My mother believes in me. Thousands of miles separate us today. She has my honour and gratitude, and I have her blessing and her prayers.

Here, where I live now, I gaze at the sea and remember her lullabies of long ago, and feel in the wind the comfort of my mother's voice.

by Phyllis Kroeker



Evangelism Today

Evangelism and your image

by Wesley Smedes

How do people in our immediate community see us as a local group of believers? How do we come across? In other words, what is our image?

Image is something we have to take seriously. Indifference to the way we come across is costly. We must not let Madison Avenue monopolize the concept of "image." They often abuse it. We must not disregard the matter of "image" for that reason. You see, whether or not people will listen to what we say will depend upon our image. There is a real message in "how" we come through. We have something significant to say to our community, to our world — the gospel itself.

How do we come across? People of the community often see a big, beautiful building on the corner of 25th and Elm. A school nearby. But how are these read? What do these represent to the people?

I would like to relate some experiences I've had recently. These are no basis for a generalization about all of our churches, but they do illustrate the concern. In one community, in a conversation with an elderly Christian couple, I asked if they were aware of the Christian Reformed Church. They observed: "Oh yes, that's the big church with the school next door. That's the church that doesn't want anything to do with others." In another small

community I asked a number of people if they were acquainted with the local Christian Reformed Church. The response was rather uniform: "That's the Dutch church. No, we've never been there. It's just for the Dutch." On still another occasion I was introduced as a minister of the Christian Reformed Church. The person to whom I was introduced quipped, "I know the Christian Reformed Church; that's the church that's against the Boy Scouts."

Whether or not these things are true of us is not the question. Most of our churches are not like that in reality, I know. I suppose, though, it wouldn't hurt if we asked ourselves whether we really do want other people in our churches who are not like us. The point is the way that the churches mentioned have come through. That was how others saw them, whether they were that way or not. That was their image. With that kind of image, who is really going to care what they have to say?

Interestingly, the Bible makes some references to the matter of "how we come through." Luke in the Book of Acts (Acts 5:13) relates that the early Christians were held in high honour. In other places, the Scriptures call upon Christians to live carefully and do good works, so that they can adorn or decorate the gospel and make the gospel attractive, that others may glorify our Father who is in heaven.

These seem to be "image" figures.

Many of our churches are working at improving their image. And it takes work. It also takes money — but it is money well spent.

Our church at East Lansing is a good example of many others. To show that they are a caring church, they began their "Faith at Work" program, providing clothes and baby cribs for needy persons. This cost some money. As a result, the church gained a reputation in the community, and more people from the community began to attend the services. They are also placing a large amount in their budget to let people know through the media that they are present and why they are there.

Other churches are doing other things — sponsoring groups for singles; having classes for single parents, divorcees; classes in family enrichment; family budgeting; effective parenting. The Hillside Community Church in Grand Rapids has special days for senior citizens. All of these activities focus on felt needs with a view, of course, of ministering to deeper needs. Many churches have a "Coffee-Break" evangelism program for community women. These kinds of activities help the community to see that they are a caring church. These kinds of ministries, or lack of them, will determine what our image is.

Here is an image quiz:

1. Do the people in your community know why we exist, other than having meetings on Sunday morning and evening?

2. Does the community sense that we really care that people are lost, are perishing — for all eternity — without Jesus Christ? After all, we are the church with the gospel that offers eternal life.

3. Does the community realize that we are concerned about all of the hurts they're experiencing right now?

4. Is the community impressed that we do take Jesus Christ seriously and that Jesus Christ really rules our life? Do they even know that we are connected with Jesus Christ? Just being connected with a church doesn't necessarily mean anything today.

5. Does the community see that we are a community of people who really love one another? Jesus said that the world would know that we are disciples by our love for one another.

6. Does the community see a deep interest on our part for the poor? The Bible says much about the church and the poor.

Again, what is our image?

One pastor put it this way. "If our particular local church were to disappear overnight, would it even be missed by the community?" Not a bad question.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



213. That evening after the whole city had gone to bed Baker Bumble still stood leaning over his front door. He was so happy! At last he was home again.

He had found his old slippers in the shed, stiff with dust and flour, and had secretly slipped them on. His old apron felt much better than that triple-crowned hat.

It had been a wild, busy day. Mrs. Bumble had immediately taken out her broom and mop and scrub brush. But she might as well have left them in the closet. People had come pouring in all day long from all directions to welcome Baker Bumble back. They were glad to see the baker again and also curious. The bashful tailor, the noisy butcher, the neighbor lady with the cat, the sheriff, the miller, the tavern keeper; at last Bumble had lost track, there were so many.

214. But now it was quiet. And, listen, in a tall tree nearby a bird began to sing. What a lovely melody! It was a nightingale. Baker Bumble forgot everything, even his wife who was inside counting the gold ducats they had earned.

Bumble was filled with a deep sense of gratitude. He was grateful to be back in his own little shop and to be able to bake raisin buns for his fellow townsmen, who all seemed to be his friends now.

Somewhere a dog barked. Was that Nero, the dog that Lou had fed a skin-wrapped rock? Yes, that had been the beginning of everything. Baker Bumble grinned at the thought: all his fame and honors thanks to Lanky Lou!

215. The moon shone into the built-in bed. At the foot-end stood the little box with Bumble's secret ingredients. A dark, pointy shadow cast by a leaf that rustled along the window made Mrs. Bumble shudder. It reminded her of the pointy hat of the evil doctor. But she was back in her own bed, and she slid farther down between the clean, ironed sheets, careful not to wrinkle her new sleeping cap.

Baker Bumble raised his head. "I have an idea!"

"An idea? Tell me!"

When he told her his plan, Mrs. Bumble sat straight up in bed. "What! And have them tracking all over the house and putting their dirty hands on my clean furniture and —"

"No, don't worry," said Bumble laughing. "I'll take care of it. Go to sleep."

216. The King approved Bumble's plan. Soon the glad news was broadcast through the city that on the little prince's birthday Baker Bumble would throw a giant raisin bun feast in gratitude for his safe return.

Huge sacks of flour, sugar, raisins, currants, sugared fruit, cinnamon and other things were hauled to Baker Bumble's Bunnery and stacked in the shed. The work had begun. Never in his whole life had the jolly baker worked so hard. Although the birds chirped and sang cheerfully in the bright spring weather, he had no time for them. Even Mrs. Bumble helped mix ingredients, chop the candied fruit and wash the raisins. Then the ovens were heated. Soon a delicious fragrance wafted over the whole neighborhood.



209. Taking off his triple-crowned hat, Baker Bumble bowed low, and so did Mrs. Bumble.

"Speak, my good friend, who has wronged you?"

"No, your Majesty, no one has wronged us. But we want to appeal to you to let us return to our own country."

The King's face fell. "But, Baker Bumble, the year isn't near over!"

"We know, your Majesty, but our little prince's birthday falls in May, and if I'm not there, he'll have no one to make raisin buns for his birthday." That was clever. The mention of the little prince was sure to touch the King's heart.

"You're right," said the King. "That dear boy should have raisin buns on his birthday. But what about *me*, Bumble? Who will bake raisin buns for *me* when you're gone?"

210. "The town crier, the town—" cried Mrs. Bumble eagerly, interrupted by a poke from her husband.

"Sssh!" said Bumble. Then, solemnly putting his hand on his heart, he said, "Your Majesty, I have taught the town crier, the kitchen helper, the stutterer, the secret of my raisin buns. If you appoint him as raisin bun baker, he'll serve you delicious buns as long as you wish. Just try him, your Majesty. He's good. And he's almost as fat as me."

The King smiled. That was a good sign. "All right, Baker Bumble, I'll try him—for the little prince's sake and for you." He nodded regally and the gong sounded.

211. "They're coming! They're coming!"

Two days ago a messenger had arrived from the King of the North to say that Baker Bumble was returning. Now all the people of the city were out to welcome back their favorite raisin bun baker. People were gathered in front of the palace, in the streets, at the city gate and on the walls. Lanky Lou had climbed a big tree and he was the first to spot the dust cloud. "They're coming!"

The peal of trumpets, the flash of shields and pikes, the clatter of hooves. There came Mr. and Mrs. Bumble, riding in a beautiful coach pulled by four horses and escorted by cavalry. A herald rode in front trumpeting their arrival.

212. "Long live Baker Bumble! Long live Baker Bumble!" cheered the people, following the coach through the city streets.

Baker Bumble waved with both hands; he waved so hard his new hat almost slid off his bald head. Mrs. Bumble nodded regally in every direction. Her cap was more neatly pressed than ever, and she was careful not to get any creases in her cloak.

The procession stopped in front of the palace. Mr. and Mrs. Bumble climbed the high steps. Bumble carried a letter from the King of the North to his own King.

In one of the palace windows the little prince raised both hands in delight. At the door stood the grim Commander-in-chief. From a basement window the Supreme Royal Chef glared angrily on the scene outside.

"Hurrah, hurrah! Long live Baker Bumble!" shouted the crowd.

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TRADITIONAL FAMILY BAKING

NEWS

by Ben Vandezande

"You Said It!"

Over the past eight months, Ben Vandezande and members of Outreach Niagara have met with Erie MP Givne Fretz to discuss the North-South issue. Mr. Fretz was on the Task Force and welcomed the opportunity for local input.

When the report was published, Outreach prepared a detailed response which was presented to Mr. Roche, the vice-chairman of the Task Force, at a public meeting in St. Catharines. Mr. Roche, in turn, invited Outreach to Ottawa to discuss further with the Task Force members. On March 19, Ben and Mark Charlton represented Outreach Niagara in Ottawa. We print some parts of the discussions here.

...

Ben: What we would say, is not so much that it is impossible, (to have everyone live our North American lifestyle — **editor**), but it is immoral. It has to do with the question of whether we are entitled to use the resources in this way.

Mr. Roche: I thank you for underlining the morality involved. Indeed, I think many of us here do feel that development is essentially an ethical question.

I hope that in the course of your remarks to my colleagues, you might indicate at some point the kind of work that Outreach Niagara is doing, so that those who read these minutes can learn and perhaps emulate what Outreach Niagara is doing, if you think you are getting beyond the church community in your espousal of what the North-South question is all about.

...

Ben: The issue of North-South, as Mr. Roche put it in the title of his book, is a matter of justice and not charity. That is the biggest gap in people's perception, even if they are very concerned about this issue. Therefore, we see the biggest challenge to be in small groups, probably six to ten people at a crack, simply going through the process of translating loving your neighbour from an individual and community term to a political and institutional term.

Emil Brunner has said that the wealth of the rich is unjust because it makes the poverty of others necessary. This brings us to the basic principle of justice; namely, that no one may be pushed aside or cheated out of what he is entitled to. Our notion of justice has been wrongly reduced to allowing the less well-off to share in the prosperity of others. To support such "charity" there must be constant growth. Here justice stops with the giving of a financial payment.

...

On the question of international law, what we are after here is not at all an idea of world government, but international agreements to which different nations are signatory. There have been examples of this in European countries that can serve as a model. These are enormously difficult things to accomplish, but we cannot assume either that the world will unfold as it should without some measure of rules of the game with regard to the use of resources.

It is not so much a matter of a world government as international codes of conduct.

There is no question about the limitations and impossibility of getting those together, but to stop looking for them is to invite an even more totalitarian situation where those who have the power could use those resources as they choose. So it is a choice, in a sense, between two types of rule: a rule by law or a rule by power only.

Telling the people what we'd like to hear

In his first appearance before the United Nations last August, Mark MacGuigan promised a new Canadian moral commitment to aid developing countries. In order to create a new public awareness in Canada for the need for foreign aid he pledged to set up a Futures Secretariat.

"What I would like to see," he told reporters before his speech, "is a Canadian public that is besieging the Government with pressure."

This Futures Secretariat might have been a good idea if it wasn't for the fact that many organizations already do this job. The Secretariat as it is pro-

posed by Mr. MacGuigan will not call on these organizations' (CRWRC, MCC, etc.) expertise and contacts to rouse the Canadian people. Instead, a new organization will be set up to do this educational work.

What's worse, it appears that this organization will essentially promote Canada's existing policies without really probing the best response to the agony. With most of the educational work being done in the media (ads) it sounds like a one-way conversation.

Rumour has it that Iona Campagnola (former minister for Fitness and Amateur Sport)


will head up this "educational effort."

In effect, the government is establishing a propaganda arm for its policies. If the Canadian public "besieges the Government with pressure" in response to this Secretariat's efforts it will have been a case of government telling the people what it would like to hear.

It would be much more useful to fund existing groups to carry on education and evaluation of Canada's role in the world. Then at least we could get some grassroots input that is not entirely predictable.

Beyond prayer and fasting Participating in the North-South debate

NORTH-SOUTH DIALOGUE

The North		About 21 countries from so-called North and South will now meet in Mexico City October 22-23. Russian and Chinese attendance is uncertain.		The South	
1	AUSTRIA			9	ALGERIA
2	BRITAIN			10	BANGLADESH
3	CANADA			11	BRAZIL
4	FRANCE			12	IVORY COAST
5	JAPAN			13	INDIA
6	SWEDEN			14	JAMAICA
7	WEST GERMANY			15	MEXICO
8	U.S.			16	NIGERIA
				17	PHILIPPINES
				18	SAUDI ARABIA
				19	TANZANIA
				20	VENEZUELA
				21	YUGOSLAVIA

With the constitution tucked away in the Supreme Court, the House of Commons can turn its attention to other pressing matters. Despite the very serious problems of unemployment and inflation, we can only hope that foreign policy will take centre stage for a week. Apart from Question Period, there hasn't been official debate on these matters in years. A country of Canada's stature can't continue to avoid debate on our role in today's world turmoil.

Canada continues to act on the world stage. On April 9, the Honourable Mark MacGuigan pledged \$22 million in support of African refugees. That amounts to one dollar for every man, woman and child in Canada. Mr. MacGuigan recently pledged Canada's full support to the U.S.A. in its policies in El Salvador. This summer Canada will be hosting the Ottawa Summit: a gathering of leaders of seven industrialized nations to discuss world economic issues.

The Ottawa summit in July (20-21) and the Mexican summit in October (22-23) will focus to a large extent on the North-South issue. Recently, the Parliamentary Task Force on North-South Relations presented its report to the House

of Commons. It could have provided an excellent platform for debate on Canada's foreign aid policy.

This debate doesn't appear too likely at this point. Both opposition parties have agreed to give one of "their opposition days" to debate. The Liberals have refused to give a government day. Canada will be making lofty pronouncements on the North-South issue without a parliamentary debate. Promises and pledges will take place without input from our elected members and therefore the Canadian people.

Right now, foreign aid policy is in the hands of the civil service. In the past several elections it was not discussed. It seems that now it can't even be debated in the House.

When Mr. Trudeau introduced President Reagan in the House of Commons, he said: "The industrialized democracies have not only a human duty but a strategic obligation to help developing countries in their struggle, their survival and their success. Mr. President, humanity will prevail. We in the new world can never be pessimists. For we are in a very real sense the custodians of the future."

That is a large assignment Mr. Trudeau has set for us. This "duty and obligation" will be

focussed in the summits over the next months. (These remarks to President Reagan appear to be aimed at trying to ensure that the U.S. will even show up at these summits).

In the absence of a parliamentary debate Canadians will need to bring their views *directly* to the Prime Minister and Mr. MacGuigan. Seven years ago during the World Food Conference in Rome (established to respond with the famine at the time) it was the flood of cards, letters, and telegrams which was credited with causing Canada to double its pledge. We Reformed Christians may not be silent.

Steps are under way to form a loose coalition of action groups in the Reformed tradition. This coalition can hopefully multiply the impact of your individual letter. Our concern for justice for the hungry must begin with prayer, fasting and giving. However, it may not end there. We must find positive avenues for our views on bringing healing to the hungry to be heard.

You can order a free copy of the Report of the Parliamentary Task Force on North-South Relations from your MP. A ten page supplement to this report is easy to read and also available from your MP.

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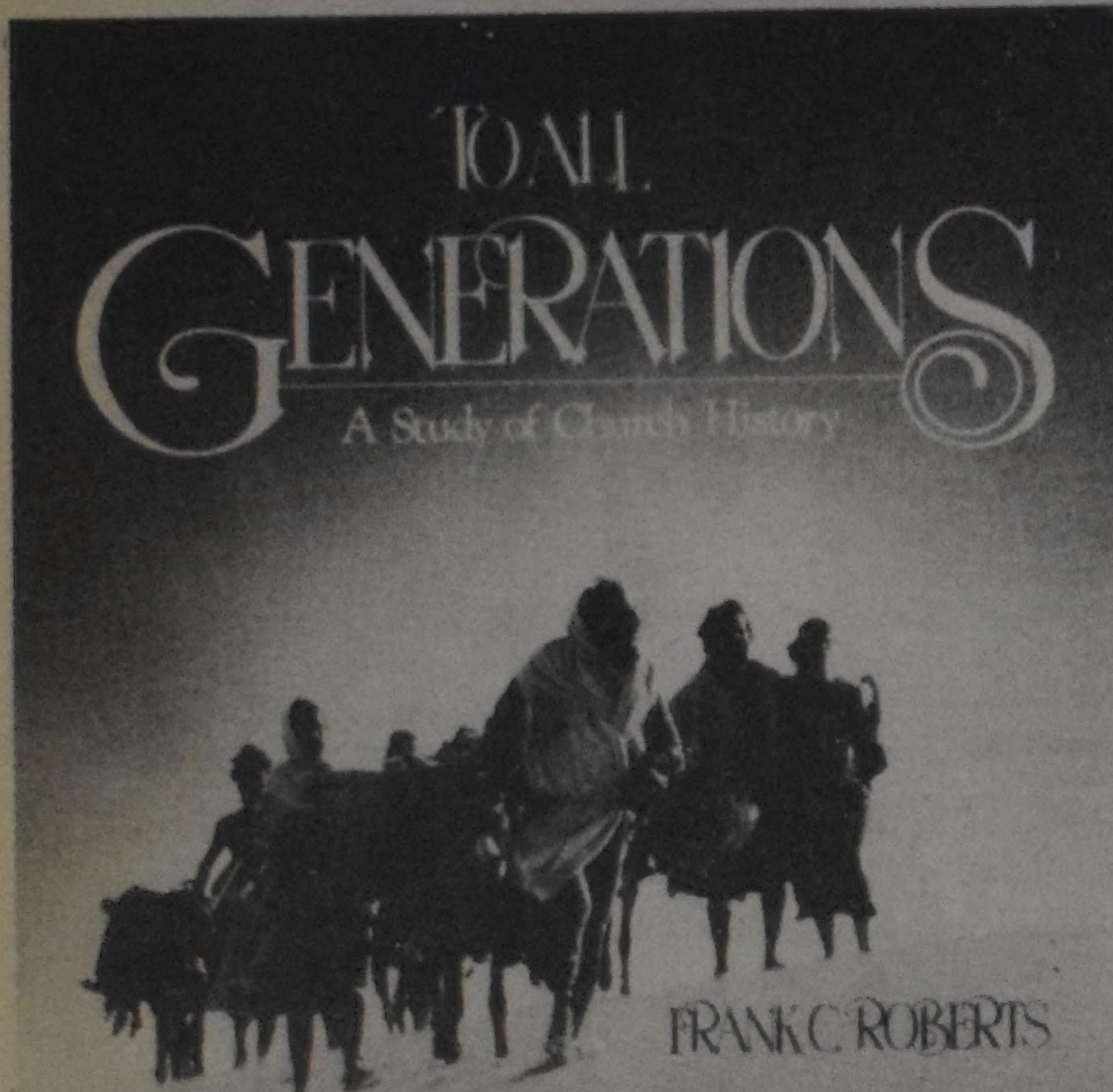
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Scripture press, Bible Way compared



"To All Generations" is one of the textbooks available from Bible Way. This particular book is part of the adult curriculum.

On April 11, I had occasion to attend an all-day Sunday School Teacher Development Seminar held at the Park Avenue Church (Associated Gospel), Burlington. It was a practical "hands on" seminar with the theme, "Come Grow With Us." Although the seminar was geared to uses of the Scripture Press All-Bible curriculum, it was beneficial to any teacher in attendance.

In the sectionals, we became involved in the learning process as we worked on specific problems faced by teacher and superintendent.

Scripture Press (publishing company) initiated these seminars last fall because of the feed-back they were receiving from teachers who desired to be more effective in using their materials. Having glanced through some samples and talking to others present, each lesson requires a lot of preparation but through perseverance, serves as excellent built-in teacher training.

The All-Bible curriculum is evangelical, conservative, Bible-based and Christ-centred in content. It leads the pupil through the "Guided Discovery Learning Plan," focusing first on a need, discovering God's answer in scripture to that need and aiming at having the child respond. In the Christian Reformed Church, Bible-Way curriculum, each lesson is based on a Bible truth, and then is aimed at teaching that truth and having the child respond.

The All-Bible program is non-denominational and sticks to the basic doctrines necessary for salvation. There is the emphasis on the need for salvation and the lessons urge the child to make his decision for Christ. The Bible-Way program is geared to denominations of the Reformed faith and has the emphasis of God as a covenant God who has chosen us and therefore

children are urged to grow and mature in love, praise, thanksgiving and obedience to Christ.

The All-Bible material has a heavier emphasis on visual and teaching aids. It offers many suggestions for setting up a properly equipped classroom with chalkboard, flannel graph, bulletin board, record player, book and nature centres. These "doing" activities are especially beneficial for young children when they are geared to teach a single teaching aim (very suitable for a Vacation Bible School program). Both have take-home papers and workbook activities.

The stories in the take-home papers of the All-Bible program were somewhat unrealistic and disappointing but did carry a section for family devotions that was good. The workbook activities in the All-Bible are geared to each age level which is a real plus that the Bible-Way does not have, whereby 6-year-olds often have difficulty completing some assignments.

The All-Bible curriculum covers all ages from infancy through to adulthood. In the Chr. Ref. Churches, we are concerned with the training of our youth and adults but the education in the church has often stopped at youth. Many adults continue to train and upgrade themselves in their jobs and hobbies but often training in godliness (Hebrews 5) is neglected and we become lazy. Perhaps this is one reason why evangelism often seems to be at the periphery of our church life and why ministers are expected to do all the ministering. Someone at the seminar aptly put it: "We must be prepared to preach, pray and die at a moment's notice."

All scripture is God-breathed and is useful for teaching, rebuking, correcting and train-

ing in righteousness, so that the man of God may be thoroughly equipped for every good work. (II Timothy 3:16, 17).

For those in the ministry of teaching, pray especially for wisdom and understanding, for that Word must be in us and we must be in that Word. To feed others we must first of all have been nourished. Remember that we are servants. Love and pray for each student.

The Bible Way also has Teacher Trainers who are willing to come and help you and your Sunday School.

Nell Vanturenout,
Dundas, ON

Ontario student assistance program to increase

TORONTO — Funding of the Ontario Student Assistance Program will increase by 16.4 percent for 1981/82 to a total of \$98.2 million, Colleges and Universities Minister Dr. Bette Stephenson has announced. The amount is an increase of \$13.8 million over the last year.

Of the amount, \$4.2 million has been set aside to meet the increased tuition fees for those who qualify for student assistance.

The maximum grant for independent single students will be increased from \$1,000 to \$1,100 per term or semester. The maximum allowance for books and equipment will be increased by

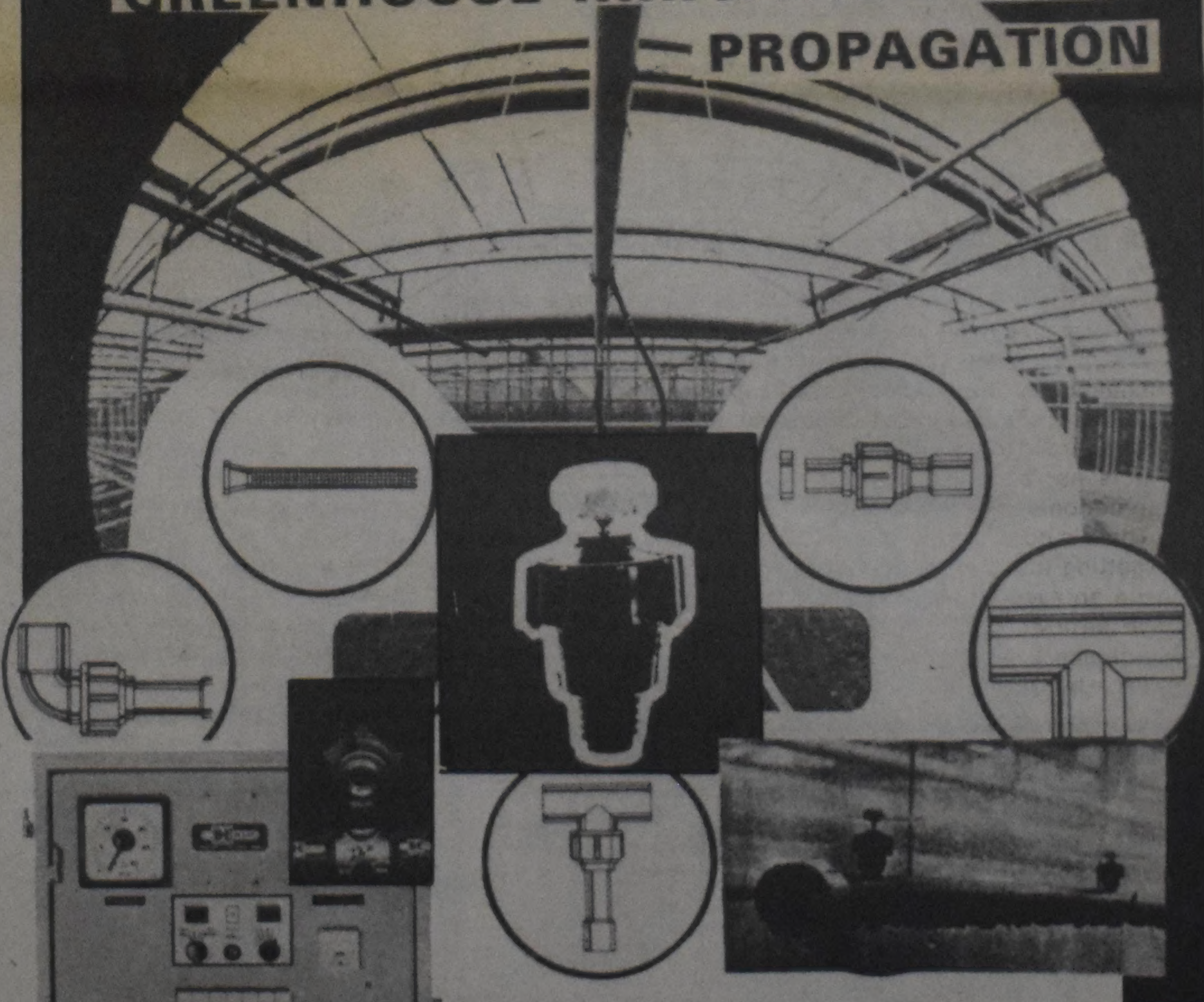
20 percent for both the grant and loans plans. The personal and living allowance for single students living away from home will be increased from \$72 to \$77 per week, under Ontario's grant plan.

The Ontario Student Assistance Program aids over 82,000 students annually. Applications are now available from colleges and universities in Ontario, from Ontario secondary schools and from the Ontario Ministry of Colleges and Universities, Students Award Branch, Queen's Park, Toronto, M7A 2B4, telephone: (416) 965-5241.

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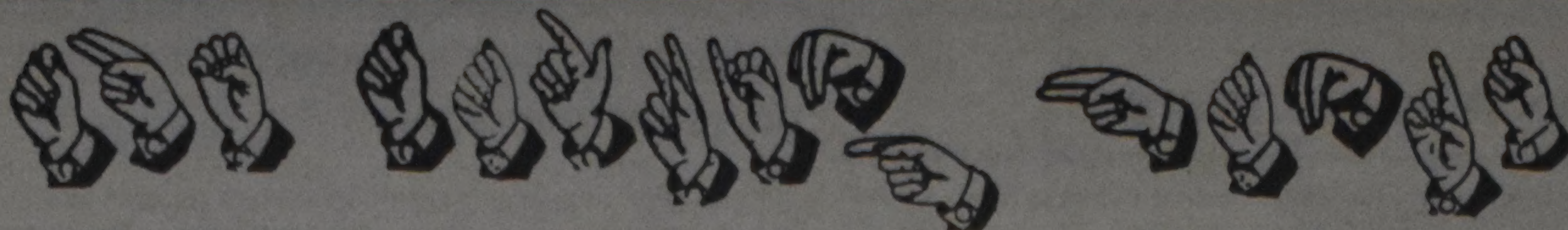
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The Talking Hands

Continued from last week...

"It's Jim, all right," he heard Betty's voice.

"What on earth are you doing in that hole?" "You've been gone for an hour, we looked all over for you. You're lucky Sparky found you!"

"I wasn't lost at all, I just fell asleep after making this fort for Gary," protested Jim, feeling a little silly.

"Let's go for another swim. This fort is ruined anyway," suggested Eric. The water was as refreshing as ever and Jim had a chance to wash the sand from his hair. The two fathers were also enjoying a swim while Gary was playing contentedly with a pail, a shovel, some water and sand.

The two mothers were resting in their lawnchairs, trying to get a tan while listening to the gentle lapping of the water. Eric's mother had almost dozed off, when suddenly a loud scream woke her up.

"What on earth is going on?" she cried when she saw that Mrs. Weldon had jumped off her chair and was gesturing wildly with her arms.

Everyone else came running,

thinking something terrible had happened. Gary's dad started to laugh, and Gary was having fun also.

"Gary, you little brat. Why did you scare your Mother like that? You know how she feels about juicy, wriggly worms," he said lovingly.

"I was almost asleep, when he put this jar of silmy worms right under my nose," Mrs. Weldon said defensively as she picked up her youngest son and hugged him.

"No, no," she said, shaking her head, but her eyes were laughing.

"Mom, you just made a big mistake," Betty corrected her mother. "You've always taught us that facial expressions are very important to a deaf person. If you say 'No,' and you shake your head, but smile at the same time, Gary might think that you mean 'Yes.' You're confusing him."

"You're right, smart daughter of mine," admitted Mrs. Weldon, still smiling fondly at her son who was trying to put a worm on a fishinghook.

"Mothers can't always be perfect, you know. Now I want

to go back to my sunbathing, I just love it here. It's so peaceful and relaxing."

Betty shook her head. Sometimes she felt that her mother still had a lot to learn!

Chapter six The talking hands

The day was almost over. After a delicious meal of barbecued hamburgers and spare-ribs, and a dessert of ice cream pie and fresh fruit, Gary started to rub his eyes. "Why don't you put him in Eric's bed for a while so you can stay a little longer?" suggested Eric's mom, and everybody thought that was a good idea. "Maybe we can stay till midnight, O.K. Dad?" pleaded Betty, but her dad didn't quite agree.

"We should leave at nine, it's still an hour's drive before we're home," he told his slightly disappointed daughter.

"Do you have a children's Bible with pictures here?" asked Gary's mother. "We didn't bring ours and I always tell Gary a Bible story at night." Eric found an illustrated new Testament and he watched intently as Mrs. Weldon told her young son the story of The Lost Sheep.

Several of the signs made sense to Eric, and when the story was finished, Mrs. Weldon put Gary on her lap and started to sing the familiar song; "Jesus loves me, this I know, for the Bible tells me so."

She used sign language at the same time.

"Would you explain the signs to us, it's just fascinating," asked Mrs. Cook, after Gary's mom had stopped singing.

"The sign for Jesus is very simple," began Mrs. Weldon. "With the third finger of your left hand you touch the middle of the palm of your right hand. Then you do the same with your right hand. You touch the middle of the palm of your left with the third finger of your right hand. You do that quite fast. Touching the palms of both your hands with your fingers means that you are pointing to the nailprints in Jesus' hands."

"That's very moving and everybody can understand that," remarked Eric's dad, who was listening in. "Are all the signs that easy to understand?"

"Many of them are," agreed Mrs. Weldon.

"Take the sign for love or loves, for instance. Just cross your hands over your chest and hug yourself."

"I know the sign for 'Me,'" interrupted Eric.

"You just point to yourself, right?"

"Right," smiled Gary's mother.

"The sign for Bible is also very interesting. First you have

to know the sign for book. You hold your hands in a resting position, palms up, as if you were holding a book. Bible in sign language, consists of two words, it's called Jesus-book. You just make the sign for Jesus first and then the sign for book.

"Neat," sighed Eric admiringly.

"Please tell us some more, Mrs. Weldon."

"The sign for belong, from the line 'Little ones to Him belong,' is also very interesting," continued Gary's mother.

"First you put your thumb and index finger together as if you were making the letter 'O.' You do the same with the other hand, so you have two O's, but then you put one thumb and one index finger through the letter O of your other hand, just like to links of a chain. The two hands are joined together now and you have the word belong. Just like we belong and are joined to Jesus, if we love Him. The word strong is simple again. You make two fists and place one on top of the other."

"How about teaching us the whole song in sign language, so we can also sing it in sign language?" asked Eric's dad. A little while later the two families were singing and signing the song they had all learned when they were little children, the song;

*Jesus loves me, this I know
For the Bible tells me so,
Little ones to Him belong,
They are weak, but He is strong,
Yes, Jesus loves me, yes,
Jesus loves me,
Yes, Jesus loves me,
The Bible tells me so.*

"I still get mixed up if we go too fast," admitted Eric. But Betty and Jim assured him that he was doing fine.

In the meantime Gary had fallen asleep on his father's knee where his mother had put him when she started to teach sign language.

"He's such a cute, mischievous little fellow," remarked Eric's mother. "It seems such a shame that this boy lives in such a silent world, and yet he seems happy most of the time."

"He had terrible temper tantrums when he was younger, but he's outgrowing them now," Mrs. Weldon told her new friends. "He was so very frustrated because he often could not make us understand what he wanted and what bothered him. We always had to guess and often we were wrong. He became much happier when he learned sign language and once he goes to the school for the deaf and learns to read and write, we trust that he'll be happier yet, for he's often lonely. Other

children his own age don't play with him for very long, for as soon as they notice that he can't hear they leave him alone. It's very understandable, a deaf child is not much fun to play with if you can hear yourself."

"Older children are often more interested, because they understand better, what deafness involves," continued Gary's dad. "We hate to send Gary away to school, but it's better for him. We will still have him home on weekends. I heard that they even have team play in that school. They have their own signs. Often, after a deaf child has learned to spell and read, he is sent to a normal school with hearing children, so the deaf child will learn to mix in the world where most people don't have his or her handicap. We don't know if Gary will be able to go to a normal school after a few years. He's almost completely deaf, while many other deaf children still have some hearing left, which they can use."

At first it was very hard to accept the fact that our boy was almost totally deaf," admitted Mrs. Weldon. "We took him to all kinds of doctors and specialists but they told us an operation would not do him any good. We finally learned to trust God and give Gary's burden to Him. I often think of that story in the Bible where a deaf man was brought to Jesus. Jesus already used sign language when He sighed and looked up to heaven, didn't He? He said; Effatha, "Be opened," and the man was healed. Jesus does not walk on earth anymore and we can only take Gary to Him in prayer, but God has given us schools where the deaf can learn to lead useful, happy lives."

"Maybe I'll become a teacher for the deaf when I grow up," said Eric thoughtfully. "I've sometimes thought that becoming a teacher would be kind of fun, but teaching deaf kids seems to be a lot more interesting."

"Good for you, Eric!" said his dad approvingly, and Mrs. Weldon took her sleeping son and gently tucked him in under Eric's blankets.

After yet another swim, it was finally time for the Weldon's to pack their belongings and go home. They thanked their friends warmly for their hospitality, and Eric waved until he couldn't see the tail-lights of the Weldon car anymore. "It's so quiet without them," he complained a few minutes later, but dad comforted his son with the promise that he could invite the twins for a weekend soon and that promise was enough to make Eric go to bed happy and satisfied.

To be continued next week.

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Relief for twelve Honduran villages



Missionary John Wind visits patient Jose after his surgery.

There is no question in the minds of the people in twelve Honduran villages where the Christian Reformed Church is working, that Jesus Christ and His church are seeking to minister to the needs of both body and soul.

The CRWRC together with CEDEN, an American Christian relief agency supported by the CRWRC, have sponsored the Luke Society to provide health care, financial care, and the gospel to certain areas in Honduras.

The Society's efforts are greatly appreciated. Literally thousands of people had decayed teeth removed, and were given medical attention and medicine. These same individuals received gospel tracts and New Testaments. They received verbal witness and heard the message of the gospel proclaimed in evening evangelistic meetings.

One villager begged the

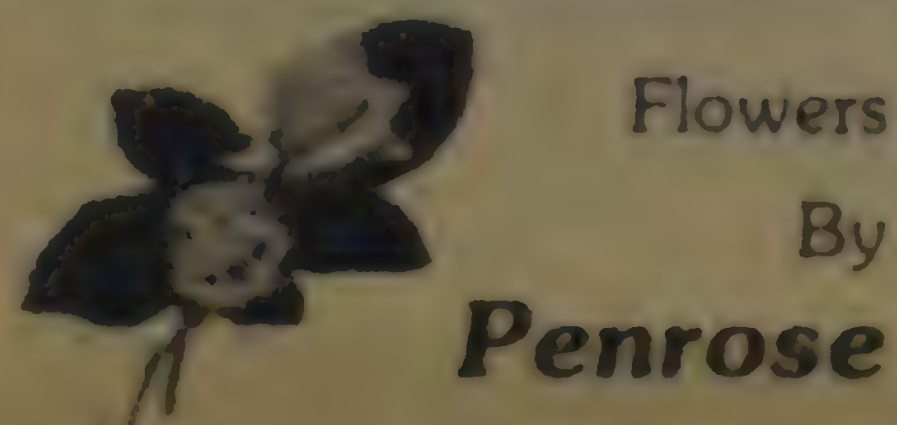
medical staff to come back, saying: "No one has ever been concerned about us before!" Another villager, the only Christian in his village to have received Christ as his personal Saviour and Lord in an evangelistic crusade meeting in Tegucigalpa, fourteen years ago, was thrilled to finally meet the missionary whom he had wanted to know personally for three-and-a-half years. This 60-year-old Christian would like to study for the ministry and start a church in a village where one of the medical teams lived and worked. This is a real answer to prayers concerning the ministry in this totally unreach-

ed area of Honduras.

No words can express the appreciation by both missionaries and Hondurans alike, to the 70 doctors, nurses, translators, and general helpers who volunteered their vacation time and paid all their own expenses in order to live and work in some of the most remote, poverty stricken villages in Latin America. They are grateful to the Lord for the divine calling and enthusiastic dedication that their Christian brothers and sisters have shown. The testimony of these "missionaries" will live on for many years in twelve almost forgotten villages of Honduras.

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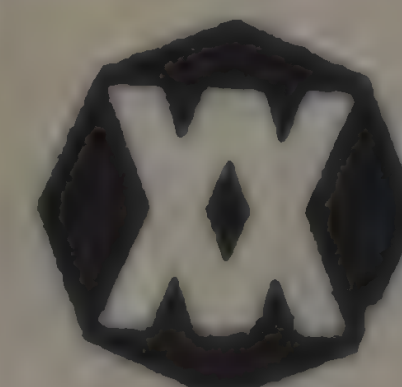
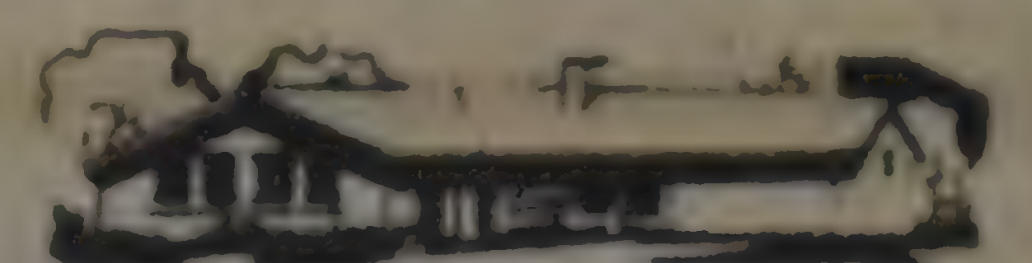
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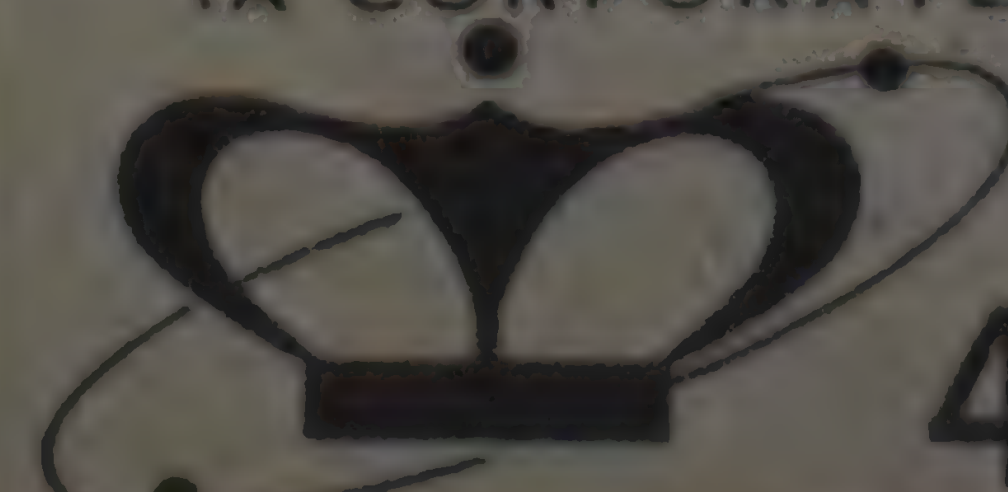
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Stewardship is topic of women's rally

The Northern Alberta League of Christian Reformed Women's Societies held its Spring Rally on April 3, in the Bethel Christian Reformed Church. Rev. H. Sampsonius, pastor of the First Christian Reformed Church in Edmonton, was the evening's speaker. He spoke on "Christian Living and Stewardship."

Rev. Sampsonius began by expressing his genuine joy and appreciation for being able to speak to us on this particular topic. He hoped that our concern about Christian living and stewardship reflects the concern of our denomination because that would be a sign of renewal.

Three points were made by Rev. Sampsonius.

1. The Biblical givens concerning stewardship and Christian living. The underlying concept of Christian stewardship is the teaching that private property is never absolute, "God is and remains the ul-

timate Owner." Rev. Sampsonius raised the question, "Why was man created? What is his purpose in God's Creation? Man was created to serve God; his purpose was to be a steward, a custodian, a caretaker of God's creation. This is why God placed man in His creation. Man is really the crown of God's creation."

After the fall in Paradise, man changes from steward or custodian to usurper, (use and rape). Man's relationship to God, to fellow man and to creation have all changed. The image of God in man becomes horribly distorted and warped. (But not destroyed). The image of God in man includes man's ability to exercise stewardship, to look after God's creation. That is what it means to be an image-bearer. The image of God is not destroyed after the fall.

Man continues to exercise dominion in the world, but now in a demonic fashion, now no

longer lovingly, now no longer to seek the best for God and for His creation and for fellow human beings. Now dominion becomes domination. Dominated not by love but by greed, he proceeds to exploit the very creation he was to protect. Stewardship has in reality died.

But this is not the end, because salvation in Christ is very broad. "For God so loved the world (universe — His full Creation) that whosoever believed in Him might have eternal life." "God thinks Big." God's concern is with the universe; it includes the salvation of man. Man in Christ is restored to steward.

Rev. Sampsonius continued by saying that the entire 25th chapter of Matthew is concerned with the period of Christ's absence from the earth after His ascension and prior to His return at the time of His final judgment.

The parables show that we, as Christians, have to be awake and alert in order that we can be restored to stewardship, and therefore to Christian living. The third parable relates to final judgment. It drives home the point "that being stewards prevades what we do with all the gifts. The final judgment will face us with the question of whether we have visited the fatherless, those who are in prison, the orphans, the widows, whether we clothed the naked and fed the hungry. The obvious implication is that, not what we believed will save us, but what we lived.

The second point Rev. Sampsonius made was related to the present world situation.

2. The world situation today demands (cries out for) Christian living and stewardship. In recent years there has been a vast awareness of our responsibilities to stewardship. Rev. Sampsonius went on to present us with a picture of horror, worldwide starvation and hunger. At least 500 million people are starving today and an equal amount suffer from serious malnutrition. This total figure equals one out of every five persons alive today.

North Americans use more than three million tons of fertilizer for lawns and golf-courses which is equal to the amount used by India for all purposes. Alcohol consumption uses up a total of 5.2 million tons of grain each year in North America, enough to feed 26 million starving people in India. Another reason why we need to rediscover Christian living and stewardship is that it is more difficult to practice it. Coveting has been developed to a fine art in the advertising industry; T.V. and magazine ads tell us and our children that "in order to be successful and happy we have to have this or that."

Our Christian response became Rev. Sampsonius' third point.

3. What can and must we do as Christians? We must live the Christian life. We must do this individually and communally as church and adapt a simpler lifestyle. We can examine

advertising, particularly T.V. ads with our children and expose the greed and covetousness. We must work for structural change. (Governments, social agencies etc.) Re-examining our given priorities is another part of the Christian life. An example of a good breakdown of charitable donations for various causes is as follows: 40 percent for non-dependency causes such as agricultural development, 20 percent emergency relief, 20 percent for witness in the area of public policies and structural change, 20 percent for creating greater awareness for worldwide lifestyle changes.

We need to make sacrifices, to take up the cross and follow Jesus, — the same Jesus who warned us to count the cost before deciding to follow Him. That, after all, is the message of Lent.

After a good discussion on this topic, the First Christian Reformed Church Ladies Society presented the after-recess program. Rev. Sampsonius was invited to stay but he had to decline the invitation because he had to attend a birthday party — his own. So after we sang "Happy Birthday," Rev. Sampsonius left.

Ray and Wilma Schraa gave a slide presentation on the Holy Land. After the presentation Wilma sang "The Holy City." It was a fitting song to end an evening of Christian fellowship.

League secretary,
Mrs. Lennie Nywening

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Move to London further evangelization co-ordination

LONDON (EP) — A transfer of its international office to London will give the Lausanne Committee for World Evangelization closer contact with its global Christian constituency, according to its executive secretary Gottfried Osei-

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Mensah. The Third World Christian leader supervised the move to Whitefield house here from the Nairobi office where the Lausanne Committee has had its international office since 1975.

"The ministry of LCWE has entered a crucial and exciting phase," commented the Ghanaian-born churchman. "Churches and Christian organizations that have been inspired and challenged to a new emphasis on mission and evangelization are seeking for practical help toward meaningful participation." Since its organization, the Lausanne Committee for World Evangelization has become recognized as an information source and clearing house for churches in developed coun-

tries and in the Third World.

"The new phase of the Lausanne ministry will entail the sharing of carefully researched information and insights on unreached people with churches, missions, and other agencies involved in the new thrust in world evangelization," stated the 47-year-old minister.

The Lausanne Committee for World Evangelization emerged from the 1974 International Congress on World Evangelization in Lausanne, Switzerland. It is composed of 50 Christian leaders from most sectors of the world and from a full cross-section of Protestant churches. Chairman is Dr. Leighton Ford, Canadian-born evangelist who is also vice-president of the Billy Graham Evangelistic Association.

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Miami Good Samaritan Church moves from refugee relief to evangelism

The past year was a repeat for the Good Samaritan Church: a repeat of refugee relief and freedom flights. The resources of the congregation were tested because of the influx of boat people from Cuba to Miami. Pastor Ramon Borrego, a native Cuban, stated the church was used for emergency housing for Cubans until the end of December.

Pastor Borrego stated approximately 90,000 Cubans who migrated in 1980 are now settled in Florida. The refugee influx was not limited to Cubans alone. Miami also

hosts 15 to 20,000 immigrants from Nicaragua, 10,000 from San Salvador and others from Puerto Rico. Pastor Borrego, his wife, and staff worker, Mrs. Sara Menchaca, and the consistory are now concentrating their efforts on presenting the Gospel to this vast number of Spanish-speaking immigrants.

Sunday worship attendance totals approximately 125 people each service: 25 member families, 25 non-member families as well as 50 individuals are now attending services regularly. This corps of worshippers provides the

source of workers needed for evangelistic outreach.

Staff worker Sara Menchaca reports recently she went to an apartment complex to pick up a lady and her daughter for worship in the evening service. Sara knocked on the wrong apartment door. She said, "The lady had been prepared by the Holy Spirit to answer the door and hear about the Lord." The lady is now studying the Bible and is "—anxious to hear and study the Word."

During March, 1981, a city-wide evangelistic rally, "American for Christ" was

held. Rev. Juan Boonstra of the Back To God Hour participated as speaker. The Good Samaritan Church also participated.

The Good Samaritan Church has also undertaken Saturday morning Bible studies for children. Mrs. Menchaca reports "the Lord provides at least one new child every week." "We are visiting the parents and present the Gospel to them as follow-up."

Pastor Borrego reports "personal evangelism at the church level" was the topic of three consecutive midweek meetings. Some 60 people

attended these sessions. The conferences will be repeated in April. The congregation is being trained and motivated to reach out.

Pastor Borrego and Sara Menchaca are enthusiastic about the future of the Good Samaritan Church. Growth through evangelism is now their work. About \$6,000 is being raised by the congregation for salary support. It is the church's goal to be self-supporting by 1985. Pastor Borrego's hope is "pray for us and our work."

Lord, I cry, he is only five

*Weeks of tension, silent tears
Long sleepless nights filled with
mounting fears;
You want to know, if possible, today
Yet as a coward you welcome each little
delay.*

*Today we finally received the diagnosis
it's now confirmed, he has Cystic
Fibrosis.*

*Lord, LORD, I cry, he is only five
and already he had such a poor start in
life;
He only just settled in here with us
and now you have afflicted him thus.*

*As a Christian, Lord, I know it so well
how sinful it is the way I rebel.
But Lord I cannot just yet accept this
cross,
and I am completely at a loss —
to find the words of comfort for my
chosen child.
I am just too shaken and my thoughts
run wild.*

*Therefore, I ask Lord, teach me to be
still
so that my child may know that I accept
your will.
Give him the knowledge, Lord, while he
is only five
that even though he faces a very difficult
life
You are beside him each step of the way,
and your Grace is enough also for him,
each day.*

N.M.

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 - Contest deadline: August 14, 1981 postmarked.
 - The contest is not open to employees and families of K. Knight Publishing Limited and KLM Royal Dutch Airlines.
 - The person who submits the highest number of paid new subscriptions will receive a trip for two to Amsterdam, The Netherlands via KLM Royal Dutch Airlines. The winner will have to August 14, 1982 to use the tickets.
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Pinksteren - Zendingsfeest

Pinksteren, afgeleid van het griekse pentecoste d.w.z. de vijftigste dag na het paasfeest. Het wordt ook feest der weken (Deut. 16:16) en feest van de oogst (Ex. 23:16) genoemd. Dus vijftig dagen na het feest der eerstelingen kwamen de Joden in grote drommen naar Jeruzalem (Josephus vertelt daar ook van) om het feest van de oogst, een dankfeest te vieren. Werd op het feest der eerstelingen een garf bewogen voor het aangezicht des Heren, op de morgen na de zevende complete week, op de vijftigste dag werden twee broden voor Gods aangezicht bewogen als de eerste vruchten van de tarwe oogst. Het waren twee gezuurde Pinkster — eersteling — broden van tarwe. Gezuurd, want het was als een disoffer voor het dagelijks brood. Een beschrijving van de bijzondere feestoffers wordt gegeven in Leviticus 23 en Numeri 28. Het feest van de oogst was een vreugdefeest. Omdat de prachtige geschiedenis van Ruth plaatsvond in de tijd van de gerste oogst werd het boek Ruth in de synagoge op de tweede dag gelezen.

Zoals het Paasfeest en het feest van de ongezuurde broden een profetische betekenis hadden en heenwezen naar Christus, „het pascha dat voor ons werd geofferd,” en zoals het feest van de eerstelingen (de eerste vruchten) heenwees naar Zijn opstanding, zo wijst dit feest der weken naar de dag van Pentecost, Pinksteren, dat viel juist vijftig dagen na de opstanding van Christus. De dag van Pinksteren was de geboortedag van de nieuw testamentische christelijke kerk, toen de Heilige Geest kwam om de Joodse gelovigen van die dag samen te brengen in een brood of lichaam. De schriftuurlijke vervulling van het feest der weken vindt u in het begin van het boek der Handelingen, waar de geschiedenis van de oude kerk begint.

De Heilige Geest wordt uitgestort, en als Petrus vraagt: wat betekent dit allemaal? dan leest hij uit het Oude Testament dat dit is het begin van een machtig werk van de Heilige Geest in de wereld, om een kerk te vergaderen, die het lichaam van Christus wordt genoemd, en de Messias is het Hoofd van dat lichaam.

Het duidelijk begin van de nieuw-testamentische christelijke kerk op het Pinksterfeest leidde er toe dat Pinksteren het grote feest werd om Gods wereldwijd werk te vieren. Het duurde echter wel tot de vierde eeuw na Christus voor dat het in de rij der grote feesten een plaats ontving. En het werd een gewoonte om de bekeerlingen van die Pinksterdag waarop de Heilige Geest werd uitgestort de eerstelingen, de „firstfruits” van de Heilige Geest te noemen. En zo werd dit feest van jaar tot jaar een van de drie doopgetijden, en het feest kreeg naast Pinksterfeest, de naam Whit Sunday of White Sunday omdat op die zondag zovelen gekleed waren in het wit. Het was immers de dag van hun doop!

Pinksteren betekent dat vooral: de Heilige Geest gaat werken in de harten van mensen, en opent ze voor het blijde evangelie: bekering tot vergeving der zonden!

Pinksteren herinnert ons er elk jaar weer aan dat de kerk zendingskerk behoort te zijn. Het is wel vaker gezegd dat een kerk aan vier kenmerken moet beantwoorden: Zuivere prediking van Gods Woord, zuivere bediening van de sacramenten, handhaving van de kerkelijke tucht en vurig verlangen om het evangelie te verkondigen aan alle creaturen! Steeds weer heeft men nummer vier onder nummer een ondergebracht. Nu, vooruit dan maar, als het maar niet vergeten wordt door de gemeente dat we voor alles zendingsgemeente behoren te zijn.

Toen ik zo tussen Pasen en Pinksteren de evangeliën las die over die periode tussen Pasen en Pinksteren handelen viel het mij op dat de Here Jezus tegen zijn discipelen zei: In mijn naam moet gepredikt worden bekering tot vergeving der zonden aan alle volken, te beginnen bij Jeruzalem (Lukas 24:47).

En in Mattheus staat (28:19): Trek er op uit en maak alle volken tot mijn leerlingen en doop ze. En in Markus (16:15): Trek de hele wereld door en verkondig het evangelie aan het hele mensdom. En in Johannes (20:21): Ik wens jullie vrede, zei Jezus opnieuw. Zoals de Vader Mij gezonden heeft, zo zend ik jullie. En in Handelingen (1:8): Wanneer de Heilige Geest over jullie komt, zul je kracht krijgen, en jullie zullen getuigenis van mij afleggen in Jeruzalem, ja, tot het einde van de wereld.

Pinksteren is het feest van de zending! Bij Jezus alleen is redding, want aan de mensen op aarde is maar een naam gegeven waardoor ze gered kunnen worden (Handelingen 4:12).

J. VanHarmelen



Bad Bentheim, Duitsland, waar 12 mei de synode van the Gereformeerde Kerken opende. Dit is de eerste synode van de GKN dat in het buitenland plaats vindt. Kerkelijk contact met de kerk in Bad Bentheim begon al in 1843 met de christelijke afgescheidenen. Bad Bentheim ligt vijf kilometer over de grens van De Lutte/Oldenlaan.

Canadese immigratie in 1979

(Canadian Scene) — Volgens een kortgeleden verschenen rapport kwamen in 1979 de meeste immigranten uit Vietnam, 19.859 personen, hetgeen 17.7 procent uitmaakt van het totale aantal immigranten. Er kwamen ook grote

groepen uit Engeland, 12.853 of 11.5 procent; V.S. 9.617 of 8.6 procent; Hong Kong 5.966 of 5.3 procent; India 4.517 of 4 procent; Laos 3.903 of 3.5 procent; de Filipijnen 3.873 of 3.5 procent. In totaal arriveerden er in 1979 112.096

immigranten in Canada, hetgeen 29.9 procent meer is dan in 1978, maar hetgeen toch nog 25 procent beneden het gemiddelde van de afgelopen tien jaar ligt

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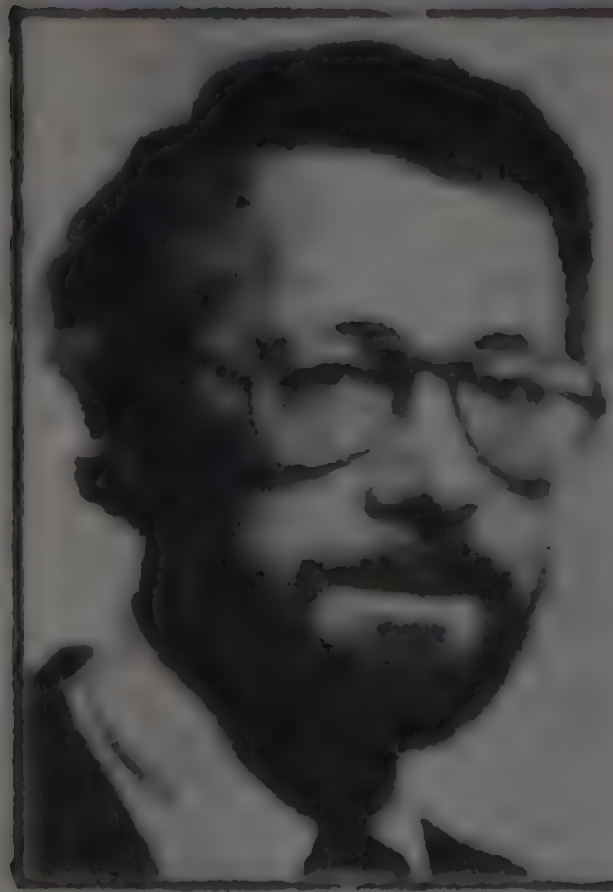
Een land van prachtige, natuurlijke schoonheid, van geraffineerdheid en eenvoudige vriendelijkheid; met een variatie aan vacantiemogelijkheden dat geen ander land kan bieden. Leer dit jaar een ander deel van Canada kennen. Inviteer familieleden en vrienden uit het oude vaderland om samen met u te delen in uw plezier en uw trots.

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by Ab Vander Mey

Aanvaarden dat je oud bent

Ouderen moeten ophouden zich te spiegelen aan anderen en ophouden met vergelijken: vroeger kon ik en vroeger was ik en vroeger had ik, en nu kan ik niet meer, nu ben ik niet meer en nu heb ik niet meer. Het is

niet goed te vergelijken met vroeger. Dat is een onderwaarding van de ouderdom.

Als je naar zo'n mooi gekleurde herfstboom kijkt, moet je niet zeuren over het frisse lentegroen. Waarom zou je je

jong voelen als oud bent? Je ouderdom aanvaarden betekent meer dan je schikken in een onvermijdelijk lot. Het betekent ook, waardering hebben voor je ouderdom. Ouderdom kan een gezond tegenwicht vormen tegen de huidige, haastige activiteitskoorts. Rijpheid, bedachtzaamheid, gevoel voor evenwicht en betrekkelijkheid, geduld: het zijn eigenschappen die je eerder bij ouderen dan bij jongeren verwacht. Ouderen bewijzen onze samenleving de beste dienst als ze van harte oud zijn, en niet als ze krampachtig

proberen jong te blijven. Was er ooit een generatie die zoveel veranderingen meemaakte? Een tachtigjarige die nu s'avonds zijn televisie afzet, heeft nog de pit van die olielamp laag gedraaid en de blaker op het nachtkastje gezet.

Mensen hebben altijd gezegd dat vroeger alles heel anders was. En dat was ook zo, de tijd staat nu eenmaal niet stil. Om te beginnen leven we langer. Wie in 1870 geboren werd had gemiddeld 40 jaren te leven. Wie nu geboren wordt heeft 75 jaar voor zich. In 1870 was een op elke twintig inwoners 65 jaar of ouder. Nu is dat een optie.

Omdat tegenwoordig de mensen jonger trouwen en gemiddeld maar twee kinderen krijgen, valt de tijd van luiers en de fles eerder, en die tijd duurt korter. Het wordt daardoor ook eerder stiller in huis. De tijd dat wij leven zonder directe zorg voor kinderen en zonder werk, is pas sinds kort aan ons leven toegevoegd, eigenlijk pas na de tweede wereldoorlog.

Wat doe je met die stille jaren? Uitrusten? Je terugtrekken en genieten van je vrije tijd? Geeft enkel uitrusten en genieten ook niet een gevoel van leegheid? Moet je een doel zoeken waar je jezelf voor inzet? Wil je iets doen voor anderen, een bijdrage leveren aan de gemeenschap?

Voor vele bejaarden is de leegheid van die jaren een schrikbeeld. Ze willen meer dan alleen uitrusten en genieten. Ze willen iets doen, iets betekenen voor anderen, een rol spelen in de samenleving. Krijgen ze daar een kans voor? De samenleving verwacht weinig van hen en de kerk doet ook geen beroep meer op hen.

Er is op het ogenblik veel aandacht voor de ouderen. Maar die aandacht richt zich vooral op hun verzorging en behuizing. Dat is prachtig, maar dat is niet genoeg; het is zelfs niet het voornaamste. De meeste bejaarden kunnen zichzelf best redden en hoeven niet verzorgd te worden. Onder hen zijn er velen die mee willen blijven doen, die een taak willen hebben, die niet om het domme felt dat ze 65 zijn,

vriendelijk uitgeschakeld willen worden, maar die volwaardige medeburgers en kerkleden willen blijven.

Hoe kunnen we de periode die aan ons leven is toegevoegd zo zinvol en gelukkig mogelijk beleven? Het is in ieders belang daarvoor de mogelijkheden te vinden, want we worden allemaal oud.

De meeste mensen hebben ook een verkeerde voorstelling van oud zijn. Als zij nog midden in het leven staan denken ze aan ouderdom als een tijd van zalig niets doen. Ze zouden dan niet meer hoeven te werken. Na een leven van zwoegen zouden ze een welverdiende rust genieten en een week krijgen die enkel uit zondagen zou bestaan. We kunnen beter inzien dat dit een verkeerd ideaal van het oud - zijn is en dat zondag alleen te verdragen is als hij tussen twee weken van arbeiden valt. Altijd vakantie zou niets anders zijn dan een langdurige verveling. Wij worden dan hulsmissen of pantoffelheden die anderen voor de voeten lopen en dit zou de laatste tragedie zijn. Want de laatste tragedie is niet dat wij oud worden, maar dat wij onze dagen niet zouden vullen. Wij moeten de ouderdom zien als de overgang van een zeer gevuld leven naar een leven dat wij moeten vullen.

Ik geloof dat als wij geleerd hebben naar de ouderdom toe te leven, wij beter de nog resterende jaren van ons leven zullen kunnen dragen dan anderen die de „boze“ dag hebben uitgesteld en vergaten dat zij eens de top van de berg zullen bereiken.

Ik pleit er niet voor in de middag van ons leven steeds met de avond bezig te zijn. Ik zeg liever: geniet van het leven. Pluk de dag. Heb lief zolang je lieven kunt. Sta elke dag weer op in de vreugde des Heren. Als wij geleerd hebben dat er een dag van komen is en een dag van gaan, een uur van geboren worden en een ander uur als de klokken luiden omdat „onze dag“ daar is, zullen wij een wijs hart bekomen en zal ons veel leed van de oude dag bespaard worden.

Aankondiging van een programma om gemeenschapsgroepen in Ontario te helpen die werkeloze jongeren helpen.

Indien uw gemeenschapsgroep geïnteresseerd is in het verschaffen van raad aan jonge mensen die maar weinig onderwijs hebben genoten of onvoldoende getraind zijn in de fundamentele bekwaamheden die nodig zijn om een baan te vinden of te behouden, dan is er financiële hulp te krijgen.

Als deel van BILD (Bestuur voor Industrieel Leiderschap en Ontwikkeling) hebben het Jeugd Secretariaat van Ontario en het Arbeidsbureau van Ontario een programma ontworpen om een reactie van de bevolking te stimuleren (animeren) in de speciale problemen van de werkeloze jeugd.

Het Ontario Jeugd Secretariaat stelt een bedrag beschikbaar gelijk aan de plaatselijke gelden in het steunen van een bijstandsdienst — tot een bedrag van \$60.000 per jaar.

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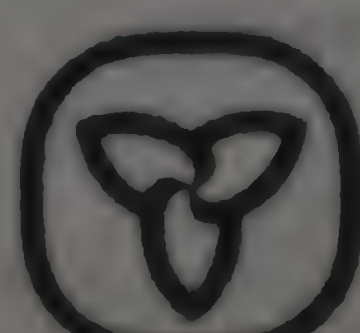
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Ontario

Margaret Birch,
Provincial Secretary
for Social Development
William Davis, Premier

Sociale voorzieningen in Nederland

door G.W. Graaskamp

Gedurende de laatste 30 jaar hebben de elkaar opvolgende Nederlandse regeringen er zoveel mogelijk naar gestreefd om de Nederlandse bevolking te beveiligen tegen de nadelige materiële gevolgen van lage lonen, ziekte ongelukken, ouderdom, grote gezinnen, werkeloosheid, dood en invaliditeit. Men heeft dit gedaan door een uitgebreid stelsel van sociale wetten in te voeren. Dit stelsel is nu vrijwel compleet en ongeveer alles omvattend; men kan nu rekenen op een uitkering of pensioen onder vrijwel alle omstandigheden.

Het beoogde doel is bereikt: iedereen is welvarend en niemand lijdt armoede. Het doet er niet toe welke tegenslagen men ondervindt; in materiële zin kan men praktisch ongestoord verder leven.

Vanzelfsprekend zijn de kosten van al deze voorzieningen hoog. Iedereen moet ongeveer een derde van zijn inkomen afstaan daarvoor. En de kosten stijgen nog steeds. Men verwacht in 1981 een tekort van een biljoen gulden voor sociale voorzieningen. Volgens deskundigen wordt het huidige stelsel in de toekomst onbetaalbaar.

Vervolg op pag. 17

Sociale voorzieningen...

Vervolg van pag. 16

In 1960 werd 8% van het Nederlandse nationale inkomen gebruikt voor sociale voorzieningen. In 1980 was dit 25% en dit percentage is stijgend.

Hieronder volgen enkele voorbeelden die laten zien hoe verrijkend de sociale voorzieningen in Nederland zijn.

Het maandelijks minimum loon (bruto) is sinds 1 januari 1981, fl. 1882.40 (fl. 434.40 per week of fl. 86.88 per dag.) Na een jaar heeft een werknemer recht op 3 weken betaalde vacantie plus 7½ % vacantie-toeslag.

Volgens de Algemene Ouderdomswet wordt aan mensen van 65 jaar en ouder per maand uitbetaald: Ongehuwden, fl. 1028.76 (plus fl. 69.92 vacantietoeslag), gehuwden fl. 1478.10 (plus fl. 99.50 vacantietoeslag).

De kinderbijslag is ook een aanzienlijke bron van inkomsten, vooral voor grote gezinnen; per kwartaal wordt uitbetaald voor het eerste kind fl. 274 ; voor het tweede kind fl. 436, het derde kind fl. 433 , het vierde en vijfde kind fl. 527 het zesde en zevende kind fl. 581 , het achtste en de daarop volgende kinderen fl. 640. In bepaalde gevallen (als de kinderen studeren b.v.) kan men uitkeringen blijven ontvangen tot het „kind“ 27 jaar is. In sommige gevallen is de uitkering dan zelfs 2 of 3 keer de normale uitkering. Een gezin met 4 kinderen ontvangt dus zodoende per kwartaal minstens fl. 1670. en een gezin met 6 kinderen fl. 2778.

In geval van ziekte, ongeval of werkeloosheid ontvangt men 80% van het normale loon tot een maximum dagloon van fl. 239.99. Iedereen die fl. 40.250 of minder per jaar verdient moet verplicht verzekerd zijn tegen ziekenhuis en dokterskosten. In Nederland zijn al deze verzekeringen en voorzieningen van overheidswege geregeld en dus voor iedereen gelijk; dus niet zoals hier in Canada waar zij van bedrijf tot bedrijf vaak verschillen.

Natuurlijk zijn er ook voorzieningen ten bate van weduwen en wezen.

De totale kosten van alle sociale voorzieningen worden voor 1981 beraamd op fl. 75.750.000.000. Daarvan denkt men nodig te hebben voor ouderdomspensioenen fl. 20.545.000.000., werkloosheidsverzekering fl. 20.000.000.000, ziekte uitkeringen fl. 7.500.000.000., arbeidsongeschiktheid fl. 15.544.000.000, kinderbijslag fl. 6.785.000.000.

Sommige van de fondsen waaruit dit alles betaald wordt gaan nu tekorten vertonen en men staat dus nu voor de onplezierige keus om de uitkeringen in te krimpen of de premies te verhogen. En men wil eigenlijk geen van beiden.

Momenteel wordt de Nederlandse bevolking geschat op ruim 14 miljoen. Al deze cijfers betekenen dat de Nederlandse

regering per persoon (man, vrouw en kind), gemiddeld ongeveer fl. 5400,- denkt uit te betalen aan sociale voorzieningen.

Wat verder stof tot nadenken geeft is dat er in 1970 1.050.000 bejaarden waren die afhankelijk waren van hun ouderdomspensioen. Men verwacht dat in 1985 dit aantal zal zijn opgelopen tot 1.420.000.

Het aantal arbeidsongeschikten bedroeg in 1980 630.000, in 1985 waarschijnlijk 795.000.

Volgens de laatste regeringsschatting bedroeg de Nederlandse beroepsbevolking ongeveer 5 miljoen, waarvan er 1.3 miljoen niet actief (werkeloos of ongeschikt) zijn. Dat betekent ook dat de 3.7 miljoen Nederlanders die werken de andere 12.7 miljoen onderhouden.

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PERSOVERZICHT

• Trudeau keerde, bruin van de zon, terug van een diplomatieus bezoek aan Algerie en Italie. In Rome liet hij zich inlichten omtrent de vooruitgang in gezondheid van de Paus. In de Kamer werd hij begroet met een fusillade van kritiek. De rente steeg tot 19.06 procent voor de meest risico-loze klanten van de bank, hetgeen betekend dat u en ik meer zouden moeten betalen. De oppositie wilde weten wat de regering zou doen om het lot van de althans zwaarst getroffen wat te verlichten. De regering weigerde om ook maar enige toezeggingen te doen. Als het dan helemaal moest zou de regering wel een oogje willen houden op de winsten van de banken, die door de voortdurende stijgingen van de rente natuurlijk niet straatarm worden. Als een nogal schrale troost kwam het bericht dat de prijs van het voedselpakket in april langzamer steeg dan in de voorgaande vijf maanden. Een doekje voor het bloeden!

• De oppositie was vooral verontwaardigd over het feit dat Robert Bertrand, de mijnheer die de wacht hield over monopolie praktijken in het Canadese zakenleven van zijn post werd verwijderd. Die mijnheer Bertrand was degene die dat opzienbarende rapport publiceerde over buitensporige winsten in de olie-industrie een paar maanden geleden. Misschien deed deze ambtenaar zijn werk wel te goed, zo werd er geopperd. De regering echter hield voet bij stuk en ontkende dat de overplaatsing politieke achtergronden had. Wat moet je er van denken? Er zit volgens mij wel eens „vies lynchje” aan.

- De Japanners, misschien wat onder de

Indruk van kritiek over hun ongebreidelde In-
voer, beginnen voorzichtigjes te Informeren
omtrent mogelijkheden voor een auto-fabriek in
British Columbia.

• De Paus knapt aardig op. Ik heb in de dienst van afgelopen Zondag voor hem gebeden hetgeen bij tenminste sommige van mijn gemeenteleden enig vragend commentaar veroorzaakte. De apostel Paulus vermaand ons echter tot de voorbede voor alle mensen (I Timotheus 2:1) en de scherpe kantjes van het verleden zijn nu toch wel wat afgesleten zou ik zeggen.

• In Engeland ging het gerucht rond dat de vrouw-in-het ambt de marine wilde kortwieken, er werd zelfs beweerd dat het hele corps van Mariniers de laan uit zou gaan. Het veroorzaakte een storm van verontwaardiging, en het nieuws werd vlug ontkend. Zou 't een proefballon geweest zijn?

- In Frankrijk werd de nieuwe president ingezworen. Mitterand zegde toe dat de buitenlandse politiek niet gewijzigd zou worden. Met betrekking op de binnenlandse politiek staan natuurlijk wel drastiese veranderingen op het programma. De veranderingen komen neer op minder belasting en hogere sociale uitkeringen. Dat deuntje heb ik al eerder gehoord, maar ik moet het eerst zien voordat ik het kan geloven. Het kan natuurlijk zijn dat Mitterand in de kelder van zijn huis die juffrouw uit dat sprookje opgesloten heeft. Weet u wel, die jonge juffrouw die goud uit stro kon spinnen? Als ze daar klaar is zou ik haar wel een tijdje bezig kunnen houden.

Carl D. Tuyl

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THANKS

BAARDA: We would like to thank our children, grandchildren, relatives and friends for making our 45th Wedding Anniversary such a happy event. Above all we thank God for making it all possible.

Mr. and Mrs. Geo Baarda,
R.R.#3, Wellandport, ON

BEBINGH: We would like to thank all our friends and relatives for the cards, gifts and well wishes on our 40th Wedding Anniversary. Everything was greatly appreciated. Derk and Jantje Bebingh, Forest, ON

DEELSTRA: Many thanks to relatives, neighbours and friends who remembered us with cards and flowers on our 60th Wedding Anniversary. "Praise God from whom all blessings flow."

Mr. and Mrs. Joh. Deelstra,
Wyoming, ON

DOUMA: We wish to thank all our children, grandchildren, relatives, and all those who have sent cards and well wishes; who, altogether, have made this 45th Wedding Anniversary an unforgettable day for us. Above all, we thank our Father in heaven for all the blessings bestowed upon us.

Mr. and Mrs. H. Douma,
R.R.#3, Wellandport, ON

DREISE: We wish to express our sincere thanks to our children, grandchildren, friends and acquaintances who made the 50th Wedding Anniversary an unforgettable day for us. Above all, we thank God for his many blessings throughout those years.

Mr. and Mrs. John F. Dreise,
Box 1096 - R.R.#1, Trenton, ON
K8V 5P4

LUIMES: Our sincere thanks to our children, grandchildren, relatives and friends for all the gifts, cards, flowers and best wishes we received on our 40th Wedding Anniversary.

Gerrit and Riek Luimes,
R.R.#3, Spencerville, ON

SUK: We would like to thank our dear children, grandchildren, relatives and friends for your cards, best wishes and gifts on our 50th Wedding Anniversary. Above all, we will thank our Lord for his many blessings throughout all these years.

Mr. and Mrs. J. Suk,
47 North St., St. Catharines, ON

VREUGDENHIL: We wish to thank our children, relatives and friends for the wonderful day, when we celebrated our 45th Wedding Anniversary. We thank, above all, our Lord and God, who guided us in all these years, especially when Mom was in the hospital for 4 months recently.

Mr. and Mrs. N. Vreugdenhil,
2 White St., Apt. #102,
St. Catharines, ON

ENGAGEMENT

KIELSTRA-ARENDS: Announcing the engagement of JANIE LINDA KIELSTRA and JAKE RALPH ARENDS, on April 25, 1981. A fall wedding is being planned.

Addressees: 131 Coulter Ave., St. Thomas, ON,
1025 - 7050 Gray Dr., Red Deer, AB

BIRTH

ELLENS: "For thou didst form my inward parts, thou didst knit me together in my mother's womb" (Psalm 139:13).

We, Jake and Ann, praise God for entrusting to our care, a daughter and little sister for Amanda, HEIDI FAITH (nobleness), born May 16, 1981. Heidi is the 2nd grandchild for Mr. and Mrs. Kenneth Ellens, St. Davids, ON, and 7th grandchild for Mr. and Mrs. Henry Byma, Sussex, NJ.

Home address: 36 Hayhurst Rd., Apt. #117, Brantford, ON N3R 6Y9

SCHMIDT: Rick and Shirley thank God for the safe arrival of their second daughter, MELISSA GAYLE, 7 lbs. 15 oz., born on May 14, 1981. Sister for Carlene. Fifth grandchild for Mr. and Mrs. W. Rutgers of Brockville, and seventh for Mr. and Mrs. H. Schmidt of Hamilton. 116 Oneida Blvd., Ancaster, ON L9G 3C8

VAN BEVEREN: We give thanks to our covenant God for blessing us with our two sons, MATTHEW LOUIS and DAVID MARK, born April 6, 1981. 1st set of grandchildren for Mr. and Mrs. M. Van Beveren, Western Springs, IL. 3rd and 4th grandchildren for Mr. and Mrs. L. Vanasselt, Owen Sound, ON. Mark and Tina Van Beveren, Ancaster, ON

WIND: With joy and thankfulness to God, the creator and giver of life, we, Mike and Cathy (nee Ypma), are happy to announce the birth of our 3rd child, a son, JEREMY ALAN, born May 11, 1981. A brother for Monica and Karen, a grandson for Mr. and Mrs. A. S. Ypma, Taber, AB, and Mr. and Mrs. J. Wind, Surrey, BC.

Box 1584, Taber, AB T0K 2G0

MARRIAGES

DENBOK-LEYENHORST: Believing that marriage is ordained by God, Mr. and Mrs. Wm. Denbok, London ON, announce with joy, the forthcoming marriage of their daughter, HELENA MARGARET to JOHN WILLIAM LEYENHORST, son of Mr. and Mrs. A. Bakker, St. Thomas, ON. The ceremony will take place on June 6, 1981 at 3:30 p.m. in the London Bethel Chr. Ref. Church, (Belmont United Church). Rev. A. Beukema officiating.

Future address: 204 - 24th Ave. N.W., Calgary, AB

LOS-McPHERSON: Mr. and Mrs. Matthew Los, are pleased to announce the forthcoming marriage of their daughter, ARLENE JOYCE, to ALEXANDER JAMES (Sandy), son of Mr. and Mrs. A. Blair McPherson. The ceremony will take place, D.V., on Saturday, June 6, 1981 at 3 p.m. in the West End Chr. Ref. Church, Rev. G.H. Pols officiating.

Address: 10819 - 149 St., Edmonton, AB

REHORST-SPALING: Mr. and Mrs. Leen Rehorst of Clinton, ON and Mr. and Mrs. Tony Spaling of Drayton, ON, are pleased to announce the forthcoming marriage of their children, FRANCES JACQUELINE and ALFRED. The ceremony will take place on Saturday, June 6, 1981 at 2:00 p.m. in the Chr. Ref. Church of Clinton, ON. Rev. A. Vanden Berg officiating.

Future address: 2170 Bromsgrove Rd., Th. #56, Mississauga, ON L5J 4J2

VANBEEK-MATTER: Mr. and Mrs. G. van Beek, Fergus and Mr. and Mrs. P. Matter, Guelph, are pleased to announce the marriage of their children, TEENY and BERT. The ceremony will take place, the Lord willing, on Friday, June 12, 1981 at 6:30 p.m. in the Chr. Ref. Church, Orangeville, ON. Rev. H. Gunnink officiating.

MARRIAGES

SYTSM-KOOPMAN: Mr. and Mrs. Jack Sytsma, are happy to announce the forthcoming marriage of their only daughter, GRACE ANN to MICHAEL JOHN, son of Mr. and Mrs. Harry Koopman. The ceremony will take place, the Lord willing, on June 5, 1981 at 6:00 p.m. in the Maranatha Chr. Ref. Church of York. Rev. A. Eek and Rev. P. Stel officiating.

Future address: Box 43, 43 Harbrite Dr., Stoney Creek, ON L8G 4G4

VAN OGTROP-VAN LOCHEM: Mr. and Mrs. R. van Ogtrop and Mr. and Mrs. G. van Lochem, are pleased to announce the forthcoming marriage of their children, CHRISTINA JOHANNA and DAVID HAROLD. The ceremony will take place, the Lord willing, on Saturday, June 13, 1981, at 6:30 p.m. in the Chr. Ref. Church of Burlington. Rev. J. Posthuma officiating.

Future address: 36 North Haven Rd., Welland, ON L3C 1X1

VISSER-VAN HARTINGSVELDT: Mr. and Mrs. T.R. Visser and Mr. and Mrs. W.K. Van Hartingsveldt, are pleased to announce the forthcoming marriage of their children, RITA and MICHAEL. The ceremony will take place, D.V., on Saturday, June 6, 1981, at 2:00 p.m. in the Trinity Chr. Ref. Church, St. Catharines, ON. Rev. R.J. Sikkema officiating.

Future address: 2nd Ave., P.O. Box 39, Vineland Station, ON L0R 2E0

WASSENAAR-VELDMAN: Mr. and Mrs. George Wassenaar and Mr. and Mrs. John Veldman, are pleased to announce the forthcoming marriage of their children, WENDY and JIM. The ceremony will take place, the Lord willing, on June 6, 1981, at 2:30 p.m., in the Riverside Chr. Ref. Church of Wellandport. Rev. H. Katerberg officiating.

Future address: P.O. Wellandport, ON L0R 2J0

WYBENGA-DEJONG: We, the children of DIANE WYBENGA and JOHN DEJONG, are pleased to announce the forthcoming union of our parents on June 19, 1981. The Lord willing, this ceremony will take place at 7:00 p.m. in the Maranatha Chr. Ref. Church, Bowmanville. Rev. Corvers will be officiating. This celebration is open to all friends and acquaintances who will help to make this occasion joyful. If unable to be with us in person, remember us in prayer and join us in spirit.

Future address: R.R.#6, Cobourg, ON

ANNIVERSARIES

"Great is thy faithfulness, O God my Father, All I have needed, thy hand hath provided" (Hymn 408). With joy and thanksgiving to the Lord, we celebrated, on May 21, the 50th Wedding Anniversary of our parents, grandparents and great-grandparents.

HERMAN and RUTH ELSINGA
(nee Plantinga)

We pray the Lord will continue to bless you with health and togetherness.

Ann & Gerry Van Ryk; Francis, Melanie, Monique — Abbotsford, BC
John & Sandra Elsinga; Sharon, Jennifer, Laura, Nancy, David — Edmonton, AB
Ruth & Allan Kleistra; Cara, Darren, Ian — Bow Island, AB
Caroline & John VanBlert; Jillian, Brendan — Abbotsford, BC
Home address: 34570 Hurst Cres., Abbotsford, BC V2S 5B4

*Share your
family news
with all the
members of the
C.C. family*

ANNIVERSARIES

1941 June 5 1981
Rotterdam Bracebridge

ARIE and CORA GROENEVELT
(nee Koedoot)

With great joy and thanks to the Lord, we are pleased to announce the 40th Wedding Anniversary of our parents.

Children and grandchildren
R.R.#5, Bracebridge, ON P0B 1C0

"All praise to God."
On June 3, 1981, our parents,
MR. and MRS. JOHN GUETTER

of Clinton, ON, hope to celebrate their 55th Wedding Anniversary.

"For the Lord God is a sun and a shield; He bestows favour and honour; No good thing does the Lord withhold; From those who walk uprightly" (Psalm 84:11, 12). Through Dad and Mom's love, insight and wisdom we, their children have been blessed tremendously.

Harry & Joan Guetter — Flagstaff, AZ

John & Jean De Jong — Clinton, ON
Rita Lazet — Clinton, ON

Peter & Johanna Guetter — Fenwick, ON

Chris & Mary Guetter — Clinton, ON
Fred & Theresa Bakker — Sarnia, ON

33 grandchildren and 15 great-grandchildren

Open house: Saturday, June 13, in the Clinton Chr. Ref. Church from 2-4 p.m. Best wishes only, please.

Home address: R.R.#5, P.B. 901, Clinton, ON N0M 1L0

June 15

With great love and thankfulness to our Lord, we are pleased to announce the 25th Wedding Anniversary of our parents,

CLARENCE and JENNY HAALSTRA
(nee Drost)

May the Lord bless them and give them many more happy years together.

With lots of love and congratulations from your children:

Michael & Sharon (engaged)
Ed & Jeanette Symons

Wilma — at home

Open house: Saturday, June 13, 1981 from 10:00 a.m. until 5:00 p.m. at 197 Victoria St. N., Port Hope, ON.

Home address: 2 Ward St., Port Hope, ON L1A 1L3

Niewe Pekela Cookstown
1946 June 4 1981

"Great is his faithfulness."

In this knowledge, we gladly announce the 35th Wedding Anniversary of our Mom and Dad, Grandma and Grandpa.

HENK and GE HORLINGS
(nee Elsinga)

We thank God that you may have had these years together, and pray he will give you many more in health and happiness.

Henry & Judy Lunshof; Ben, Chris, Tammy — Hamilton, ON

Harry & Joan Horlings — Springdale, ON

Terry — at home

Home address: R.R.#2, Cookstown, ON

1936 June 10 1981

With joy and thankfulness, we hope to celebrate the 45th Wedding Anniversary of our dear parents and grandparents.

JAN FREDERICK and WILHELMINA LENTEN
(nee Houtman)

We praise God for all his blessings and giving them these many years together. May the Lord continue to bless them.

Congratulations and love from your children and grandchildren;

Fred & Helen Lenten; Jacqueline, John, Michele — Edmonton

Open house will be held at the Metro Lodge, 168 Scott St., St. Catharines, ON from 2-4 p.m. on Saturday, June 6, 1981.

ANNIVERSARIES

1956 June 8 1981

With joy and thankfulness to our Lord, we hope to celebrate, D.V., the 25th Wedding Anniversary of our Mom and Dad,

BEN and TINA HUBERTS
(nee Tolma)

We thank God for his many blessings, and we pray that he will continue to grant them health and happiness in the years to come.

With love and congratulations from their children and grandchild:

Bill & Wendy; Melissa Frances

Harry & Kae (girlfriend) Edward

Open house will be held on Monday, June 8, in the Community Centre in Moorefield from 2-4 p.m. Best wishes only.

Home address: R.R.#3, Moorefield, ON N0G 2K0

May 22

We celebrated the 45th Wedding Anniversary of our parents and grandparents,

DIEDERT and SJOERJDE LANGERAAP
(nee DeJong)

Our prayer is that God will bless them with many more happy years together.

With love and gratitude from their children and grandchildren:

Symen & Alice Langeraa; Rick & Diana (engaged), Betty, Sylvia, John, Debbie — Dunnville, ON

Harmke & Jan Baker; Peter, Richard, David, Helen, Lorraine, Sonya — Branchton

Pete & Marlene Langeraa; Tammy, Melinda, Angela, Diedert — Dunnville

Home address: R.R.#1, Dunnville, ON

Heeg, Fr. Vauxhall, AB
1931 May 21 1981

With thankfulness to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

FRED and EDITH LEENSTRA
(nee Koerten)

We pray that the Lord will bless them and continue to keep them in his care.

Siemen & Henry Leenstra — Lacombe, AB

Henry & Ben Senneker — Vauxhall, AB

Pearl & Jake Tjepkema — Lacombe, AB

Fred & Ida Leenstra — Port Coquitlam, BC

Henry & Tina Leenstra — Lethbridge, AB

Tina & Gerald Oevering — Vauxhall, AB

Andy & Deanne Leenstra — Willmar, MN

Bill & Karen Leenstra — Willmar, MN

Ray & Gwen Leenstra — Manhattan, MT

34 grandchildren, 4 great-grandchildren.

Home address: Box 194, Vauxhall, AB

1946 May 31 1981

With thanks to our Lord, God, we wish to announce the 35th Wedding Anniversary of our dear parents and grandparents,

CORNELUS and JANTJE VANDERVELDE
(nee Bouma)

It is our prayer that the Lord will continue to bless them and keep them in his care in the years to come.

With love and congratulations from:

Jake & Hazel Vandervelde; Michael, David, Jonathon

Ray & Jill Vandervelde

Jerry & Annette Elases; Adrian Dan Vandervelde

Home address: R.R.#1, Foxboro, ON K0K 2B0

Classified Advertising

ANNIVERSARIES

1941 May 30 1981
With joy and thankfulness to our Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents.

DON and GRACE WOODSTRA
(nee Geertma)

on May 30th, 1981, we pray that the Lord will bless them and keep them in his care.

Jack Woudstra — Orangeville
Jenny Woudstra; Don, Ted, Jack, Tammy — Georgetown

Larry & Hilda Woudstra; Joanna, Grace, Don, Rebecca — Hamilton
Shirley & Joe Slagter; Lisa, Kenneth, Benjamin, Annette — Waterdown
Gertie & George Lammers; Anthony, Geoffrey, Darren, Adam — Freleton

Marjanne & Richard Tigchelaar;
Quintin, Danielle, Michael — Burlington

Bill & Donna Woudstra — Hamilton
Home address: 444 Stone Church Rd., West, S-3, Hamilton, ON L9B 1R1

OBITUARIES

The Ladies Society "Dorcas" of the Chr. Ref. Church of Trenton express their deepest sympathy to Mr. R. Bloemberg and family with the passing away of their dear wife, mother and grandmother.

MRS. JANET BLOEMBERG

May the Lord comfort and sustain them in the coming days.
2 Corinthians 5:11.

Maandagochtend, 11 mei, 1981 werd na een langdurig doch blijmoedig gedragen lijden uit ons midden weggenomen ons geacht medelid

MRS. JANET BLOEMBERG

Dat zij heenging in de volle zekerheid van het geloof en de wetenschap dat zij nu bij haar Verlosser en Heiland mag zijn moge de familie sterken en troosten in dit zware verlies.

Jeugd van Vroeger,
Trenton, ON

On May 1, 1981, the Lord took into his glory, our dear uncle and great-uncle,

BINDERT KLAAS DEHAAN

in his 69th year. It is our prayer that the Lord may give much strength and love to Tante Tine and her family.

Rex & Carol Hoekstra (nee De Haan)
Sylvia, Trudy, Jennifer — Windsor, ON

Also beloved brother and brother-in-law of:

T. Lont-De Haan — Bergum, Fr.
S. De Haan-Tjepkema — Drachten, Fr.

Nephews and nieces in Holland and New Zealand.

On May 15, 1981, the Lord took to Himself our dear Father, grand and great-grandfather,

GERRIT VANDER KOOI

at the age of 92 years. Beloved husband of the late Feikje Veenstra (1948). Also predeceased by his only son Albert (1973), Psalm 42. Survived by:

Arie & Jean De Haan-Vander Kooi
Willem, Elsie — Rep. South Africa

Gerald De Haan — London

Joanne & Ken — Innerkip

Frieda & Dick — Woodstock

Harry — at home

Albert — at home

Jim — at home

Marcia — at home

Helen Vander Kooi-Westra; Evelyn — Beachville

Also 7 great-grandchildren.

Funeral service was held from the Ingersoll Chr. Ref. Church on May 16, 1981 with Rev. W.C. Veenstra officiating.

Home address: R.R. #1, Salford, ON N0J 1W0

OBITUARIES

The Lord welcomed

MRS. PIETRONELLA "Nellie" VALSTAR

of Rocky Mt. House, when she was promoted to glory on May 12, 1981 at the age of 74 years.

Born in Rotterdam, Holland, she attended school in Holland. She was united in marriage to Arie Valstar in Rotterdam, Holland in 1933. In 1949 they came to Canada to the Calstar District, where they lived for 10 months then moved to Taber, AB in 1950 to work in the Sugar Beets. In 1952 she moved to Rocky Mt. House where they lived until her passing. Mrs. Valstar was a faithful member of the Christian Reformed Church, she sang in the choir for a number of years, her family was her main concern, she loved to travel.

Mrs. Valstar is survived by her loving husband: Arie of Rocky Mt. House.

5 sons:

Hank

Gus

Peter

Dirk

all of Rocky Mt. House

Harry — High Level,

5 daughters;

Lien Van Der Meuler — Smithers, BC

Nel De Ruyter — Kamloops, BC

Nellie Croy — Rocky Mt. House

Audrey Ladd — Rocky Mt. House,

Annie Simpson — Cranbrook, BC

She was predeceased by an infant daughter in 1944, also by her parents, 3 brothers and 1 sister. She is survived by 2 sisters in Holland.

Funeral services were held on Friday, May 15, 1981 at 2:00 p.m. from the Chr. Ref. Church, Rocky Mt. House, Rev. Peter Boodt officiated. Interment in the Pine Grove Cemetery.

If friends desire, donations may be made to the Canadian Cancer Society. Wilson's Funeral Chapel of Lacombe and Rimbey in charge of the arrangements.

"The Lord is my Shepherd" (Psalm 23).

On May 16, 1981 the Lord took home his child, our dearly beloved husband, father and grandfather,

JOHN (Jan) VANDER MAAREL

at the age of 64.

Beloved husband of Marianne Stigter.

Dear father of:

Marianne & Bob Wright — Can-

ning, NS

Joanne & Neil Hatfield — Missis-

sauga, ON

John — at home

Suzanne — at home

Dear grandfather of:

Heidi, Robertson, Harrison and

Kimberly.

Home address: 3 Harcove St., St.

Catharines, ON L2N 1W7

The Lord took unto himself our dear brother-in-law,

JOHN VANDER MAAREL

on May 16, 1981.

"The Lord is my Shepherd."

Paul & Catrin Stigter — Kitchener,

ON

Frank & Auk Stigter — Brantford,

ON

Nel Herrewynen (nee Stigter) —

Simcoe, ON

Leen & Rie Stigter — Maassluis,

Holland

Jan & Jo Zonneveld (nee Stigter) —

Naaldwijk, Holland

Cornelius & Gerry Stigter — Blooms-

burg, ON

Harry & Nelly Stigter — Waterford,

ON

Jake & Nelly Hanemaayer (nee

Stigter) — Kitchener, ON

Kees & Mary Bol (nee Stigter) — St.

Catharines, ON

Share your news,
happy or sad with all our
C.C. readers!

OBITUARIES

On the 16th day of May, the Lord took unto Himself our dear friend and brother in the Lord,

JOHN VANDERMAAREL

at the age of 64. He will be greatly missed by all of us. Our comfort is the sure hope that we will meet again before the throne and before the Lamb. Revelations 7:9.

Adrian & Eva DeVisser

Garrait & Gre Jonker

Piet & Toos Manni

Albert & Betty Meyer

Jim & Tina Meyers

Bert & Riek Vanden Bogart

Bill & Magda Van Geest

Daan & Cor Vander Steen

Teun & Co Vink

St. Catharines, May 1981.

TEACHERS

BARRIE: The Timothy Christian School invites applications for the following positions for the 1981-82 school year: a **part-time (relief) teacher**, a possible opening for grades **7-8 teacher**, a qualified **Kindergarten teacher**, as we hope to start a Kindergarten this September. Please address applications to: Secretary, Education Committee, Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1. Phone: (705) 458-9313.

GUELPH: Due to continued growth, John Calvin Christian School in Guelph, ON, invites applications for a potential opening in the **primary grades**. Please contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8. Phone: 824-8860 (school) or 836-6507 (home).

ORANGEVILLE: The Orangeville Interdenominational Chr. School invites applications for a part-time teacher in the **primary grades (1-4)**. This position would be afternoons (35%), working along with the master teacher (65%). Could include principal relief. Applications can also be sent for a possible **junior opening**. Send applications to: Mr. R. Duggan, Principal, 298 Broadway West, Orangeville, ON L9W 1L3. Phone: 519-941-3381 (school) or 519-941-7677 (home).

OTTAWA: Applications invited for **primary teacher** position for the fall term. Please forward resume to: Hiring Committee, Community Christian School Association, Box 435, Osgoode, ON K0A 2W0.

STRATHROY: The John Calvin Christian School, Strathroy, ON has a teaching position available at the **primary level**. Please send letters of inquiry and/or applications to: Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 245-1402 (home).

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

CHILLIWACK: The Chilliwack Christian School in the beautiful Fraser Valley invites applications from an experienced teacher for the position of **Kindergarten/grade 1 combination**, commencing September 1981. Please address applications or inquiries to: Mrs. Freda Brink, 41445 Yale Rd. W., R.R. 1, Sardis, BC V0X 1Y0, or phone the school at 604-792-4171.

TEACHERS

TERRACE: Centennial Christian School in Terrace, BC invites applications and inquiries for the possibility of a **Kindergarten/grade 1 combination**. Starting September 1981. Experienced or new teachers are invited to write or phone: Mr. Luke Janssen, Principal, Box 317, Terrace, BC. Phone: (604) 635-6173 (school), (604) 638-1225 (home).

PRINCE GEORGE: Cedars Christian School invites applications from experienced teachers for an **upper elementary position** and an **English/commerce position** for junior high. Write: R. Reitsma, Principal, Cedars Christian School, 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.

HELP WANTED

PEMBROKE: Needed immediately, Christian lady over 35 to live in and do housekeeping for elderly couple. Must be able to speak Dutch. For further information call: (416) 934-1505, St. Catharines, or (613) 732-7649, Pembroke.

TALITHA CHRISTIAN GIRLS HOME

requires **HOUSEPARENTS**. Note **changed requirements**: Talitha board will be employing 2 couples to nurture their troubled teenage girls, (instead of only 1 couple as they have done in the past). The services of a qualified set of child care workers has already been secured; houseparents are still needed. The combination of house parents and child care workers will much more easily and adequately handle the **unchanged** work load. The house parents will love, correct, guide and uphold six troubled teen-aged girls. Starting August 1, 1981 (preferably). Basic qualifications: Maturity, authority, a strong commitment to help lead girls in a Christian way. If the Lord moves you to set aside at least one year for this important work, contact:

George Struyk.

Box 2112, Cochrane, ON P0L 1V0
tel: 705-272-5672

WANTED: experienced, responsible person for dairy farm — London/Woodstock area. Must be a good milker. Starting salary, \$1,200 a month, plus good 2 bedroom house, all conveniences, all year round job. Write: Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

HAMILTON: Full-time foreman or manager required for fresh vegetable farm in the Hamilton area. Applicants should have tractor experience and ability to give leadership and direction to work crews in all facets of vegetable production and harvesting. Welding and mechanical experience preferred. Call or write: M. Tigchelaar, R.R. #3, Campbellville, ON L0P 1B0. Phone: (416) 689-6383.

RELIABLE PERSON for green-house operation in Niagara Peninsula, willing to learn and take responsibility. Salary to commensurate with the person. For information call: (416) 643-1628.

WANTED: Herd person for 50-cow dairy farm. Reply to: Box #4596, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

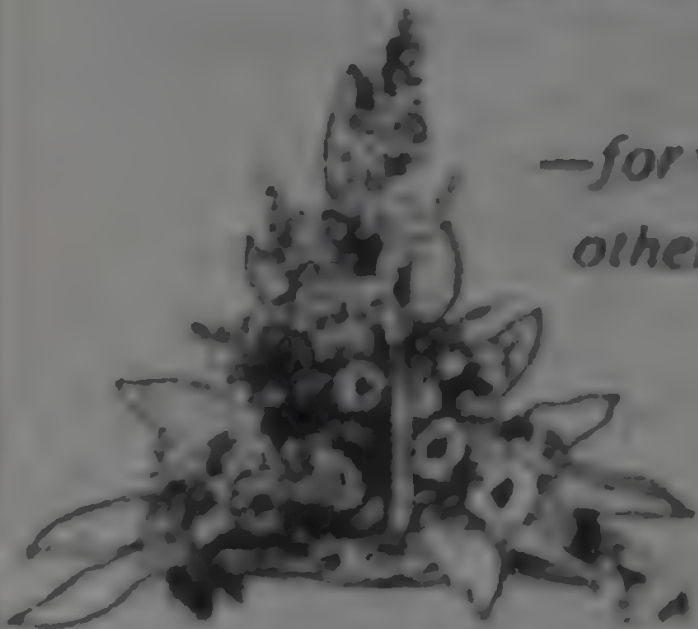
BUSINESS

Like to settle in Central Alberta?

The Ponoka Chr. Ref. Church group would like to assist you in finding a dairy, mixed or grain farm, or a commercial job. For information, write or call: John Braakama, R.R. #3, Ponoka, AB T0C 2H0, (403) 783-2111 or Albert DeWaal, R.R. #3, Ponoka, AB T0C 2H0, (403) 783-2557.

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THOMAS REED ORGAN: 2 manual and 30 note pedal. 8-3/5 set of reeds and 2 set for pedal. \$1600. Phone: 519-677-5333.

FOR RENT

Modern, 3 bedroom bungalow in **Niagara Peninsula, ON**, available one week in June, one week in July and one week in August. 4 miles from Chr. Ref. Church. \$150 per week. All furniture and appliances included. Please write to: Box #4625, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

LARGE 4 BEDROOM COTTAGE on beautiful Sauble Beach, lakefront. Safe, sandy beach. For more information or reservations, call: 519-836-2062.

EMPLOY. WANTED

35-YEAR-OLD Ontario mechanic with licenses in automotive, heavy equipment (inter-provincial), and farm equipment and 18 years of experience would be interested in relocating in Alberta or BC. Please reply to Box #4627, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

HELP WANTED

Dutch Canadian widower, 73 years-of-age, living in city in South Western ON, seeks a Christian **housekeeper** to take full charge of his home. Please reply to Box #4626, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.



Secretary:

6-10 hours per week. Typing skill

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Christian Stewardship Services,

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Ontario M5S 2G8.

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Classified Advertising

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R.S. BAKEMA
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PERSONAL

Single working girl, 24 years old, would like to correspond with a sincere Christian male approximately same age. Please reply to: Box #4612, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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ACCOMMODATION

TORONTO: Male student would like room and board close to transportation connections with Ryerson for 81/82 school year. Please write or call: Harvey Goosens, R.R. #3, Brockville, ON. Phone: (613) 342-2838.

HAMILTON: Young couple wanting to rent 1 or 2 bedroom apartment or part of house on Hamilton Mountain. Please contact: Owen Struiksma at (416) 648-1270 (after 5 p.m.).

SCARBOROUGH: Looking for room and board in the area of the Progress Campus, Centennial College, Scarborough. Please phone: 1-416-987-5417 or write: Mark Bandstra, R.R. #2, Newcastle, ON L0A 1H0

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Vacationing in the Niagara Peninsula?

Large house available for the month of July. Beautiful location in the country, close to St. Catharines, ON. Car available. Phone: (416) 685-3069.

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In Indian Rocks Beach, a 2 bed room apartment, corner/ground floor with panoramic view of Boga Ciega Bay. Completely furnished. Across road from Gulf of Mexico. 30 minutes from Busch Gardens. 90 minutes to Disneyworld. An ideal vacation place.

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MINISTERS NEEDED

WILLIAMSBURG, ON Chr. Ref. Church is in need of pulpity supply during the months of June through August. Since we are vacant, the parsonage will be available if required. Any minister visiting or vacationing in the area and willing to preach, please contact: John Rhebergen, clerk, P.O. Box 58, Williamsburg, ON K0C 2H0. (613) 535-2181.

MINISTERS NEEDED

ORILLIA: The First Chr. Ref. Church of Orillia is in need of pulpity supply for July the 5th, and the 26th, and for the whole month of August. Any minister vacationing in our area and willing to preach for us, please contact our clerk, Mr. F. Greidanus at: R.R. #3, Orillia, L3V 6H3 or phone: 1-705-326-3068.

MISCELLANEOUS

A PLACE TO GROW

An attractive, farming community in Central Alberta, the Rimbey area shows promise of becoming a vibrant part of Canadian agriculture. Good farming, land available at reasonable cost, as well as business opportunities in the town of Rimbey.

Several families of the First Chr. Ref. Church of Lacombe are working towards the establishment of a Chr. Ref. Church in Rimbey. Presently we are enjoying two worship services every Sunday all year round.

For further information (detailed description/brochure available upon request) and assistance, please call or write:

Anko Buwalda
1-403-843-6152
Box 647, Rimbey, AB T0C 2J0
Go Hofstra
1-403-843-6350
R.R. 1, Rimbey, AB T0C 2J0

TRAVEL

7 DECEMBER DIVISIE REUNIE

August 29,
1981



at Schaarsbergen,
Holland

SPECIAL REUNI DEPARTURE: August 27

We have made arrangements to fly a group to Amsterdam, departing Toronto on August 27, via Wardair. We'll sit together and swap stories, reminisce, look forward to the celebrations, etc. As per the schedule below, you have a choice of return dates.

DEPART	RETURN	PRICE*
Toronto/Amsterdam	Amsterdam/Toronto	
	(please choose)	
August 27	1. September 18	\$694.00 pp
	2. September 25	\$657.00 pp
	3. October 02	\$657.00 pp

*Price includes: roundtrip Toronto/Amsterdam flights using Wardair Class Service • medical cancellation protection • Hospital/Medical coverage up to \$1,000,000 for the entire trip • Holland Culture Card • Canadian Airport Tax \$12.50 pp extra

We can also arrange connecting flights from other cities

For further information and/or reservation details please write of phone the group leader

Mr. Peter Loerts, R.R. #1, Wyoming, ON N0P 1T0 — (519) 845-0375
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Classified Advertising

SUMMER JOB MARKET

Students may advertise in the Summer Job Market free of charge, but they are requested to instruct us to cancel the ad as soon as they have found summer employment. This service will run until the May 29 issue inclusive.

ATHENS: 18-year-old girl, Calvin College student, seeking summer employment, which would include room and board, from May 21 - August 29, anywhere in Ontario. Experience in typing, waitressing, and housecleaning. Would enjoy working with children. Eager and willing to do any type of work. Please contact: Diane Oosterhof, R.R.#4, North Augusta, ON K0G 1R0; 1-613-924-2846.

BOWMANVILLE: I am a 19-year-old, first-year college student. I am looking for any type of work, preferably related to business since that is what I'm studying at college. I am available for work from May 7 to Aug. 28. I would like to work in the Oshawa/Lindsay/Bowmanville area. For more information write to Marilyn Broersma, R.R.#5, Bowmanville, or phone 1-416-263-2985.

BOWMANVILLE: I am a 16-year-old student looking for summer work with room and board. Some experience on a farm. Like to work in a nursery. Phone or write: David Rypstra, 84 Elgin St., Bowmanville, ON L1C 3E4; phone: 623-7081.

BRAMPTON: 17-year-old Dordt College student is seeking summer employment. Likes to work with children, but will accept anything. Has experience with fast foods, saleslady. Would prefer the Brampton area. Available May 11. Contact: Vivian DeBruyne, 40 Grand Circuit Crt., Brampton, ON L6Y 1A4, or phone: (416) 451-7382.

BROCKVILLE: Student, 17 years old, seeks summer employment in Ontario. I have some experience in working in a garden and in a restaurant, but any job will do. Please phone or write: Allan Pyl, 788 Comstock Cres., Brockville, ON K6V 6E1; 1-613-342-3613.

BROCKVILLE: An eager 16-year-old youth seeking summer employment in Ontario. Available from July to September. I desire any type of work. Please write or phone: Randy Vandommelen, 721 Steward Blvd., Brockville, ON K6V 5T4; 342-9550.

BURLINGTON: Strong, 17-year-old student, looking for summer employment. Experienced in farm work, market stand, landscaping, and gas attendant. Willing to work, will board. Please write: Jim Visser, 4332 New St., Burlington, ON L7L 1T5. Phone: (416) 634-2741.

CAISTOR CENTRE: Eager 16-year-old from Niagara Peninsula seeks summer employment at any type of work. My address is Jim Klazinga and if you need work for me, please call 1-416-957-7700, or write: R.R.#2, Caistor Centre, ON L0R 1E0.

CALEDONIA: I am looking for a job as a babysitter or mother's helper in Ontario. I am a 17-year-old freshman at Dordt College. My address is: Kathy Boonstra, R.R.#3, Caledonia, ON N0A 1A0.

CHATHAM: 17-year-old, grade 12 student, raised on the farm, would like summer employment. Experienced with cattle, hogs and general farming. Please contact: John Dieleman, R.R.#6, Thamesville, ON N0P 2K0; (519) 354-2055.

CHATHAM: 18-year-old girl, finishing first year at Calvin College seeks summer employment. Willing to do any type of work. Available May 24. Please contact: Linda Dieleman, R.R.#6, Thamesville, ON N0P 2K0; (519) 354-2055.

CHATHAM: Two 17-year-old boys looking for summer employment in same area, preferably farm work. Both raised on farms and experienced in cash crop farming with hogs. Good, hard workers. Please contact: Art Brouwer, R.R.2, Chatham, N7M 5J2, (519) 352-4391 or, Jim DeVries, R.R.5, Dresden, N0P 5K0, (519) 683-2747. Please call evenings.

CHATHAM: Grade 11 student looking for a summer job on a dairy farm in southern Ontario. Have had 4 years experience working on beef farm. Please contact Calvin Dreise at (519) 352-8931, R.R.#6, Chatham, ON.

CHATHAM: 16-year-old girl looking for a summer job of any kind. Am a qualified swimmer and have first aid. Also am a qualified babysitter and mother's helper. For more information please contact Brenda Antuma, 4 Madera Cres., Chatham, ON, N7M 6A1. Phone 519-352-4446.

COLLINGWOOD: I am a responsible 16-year-old girl seeking full-time summer employment in an office, as either a secretary, typist, receptionist or clerk, or anything related. I have experience as a typist, and have excellent references. I am very eager to work. Please contact: Cathie Schalkwyk, R.R. #1, Poplar Side Rd., Collingwood, ON L9Y 3Y9; 1-705-445-3718.

DRAYTON-MOOREFIELD: 16-year-old girl seeking summer employment. Do most anything. Experience in babysitting and mother's aid. Contact: Trish Tacoma, R.R.#1, Moorefield, ON N0G 2K0; (519) 638-2604.

DUNNVILLE: Reformed Bible College student desires work in a camp or any type of work. Call Freda Hoekstra at 1869 Robinson Rd., Grand Rapids, MI 49506, (616) 454-8620 or R.R.#1, Dunnville, ON, (416) 774-4424.

DUNNVILLE: I am an 18-year-old and I am finished school in the end of June. I am looking for a job on a farm in the western provinces. I have some farm experience. Please call: 416-774-3793 or write Rick Boorsma, R.R.#1, Lowbanks, ON N0A 1K0.

FERGUS: I would like a full-time summer job in anything. Henry de Jong, 117 St. Arnaud St., Fergus, ON N1M 3L8; 843-5234.

FORDWICH: My name is Margaret Borg. I am 18 years old. Am willing to do anything, but prefer employment involving accounting. R.R.#1, Fordwich, ON N0G 1V0, or phone (519) 335-3669, evenings.

FOREST: I am a 17-year-old farmer boy and I am looking for a summer job preferably on a farm. Have experience with chickens, pigs, and also field work. Will consider any other job, preferably in the south/southwest of Ontario. Please phone Sid Klazinga at 519-873-4694, Forest, ON.

GUELPH: University student desires work on a swine farm. Summer or full-time. Call or write: Wilfred Bootsma, 519-824-8742. Box 310247, Guelph, ON N1G 2W1.

GUELPH: 17-year-old girl looking for any type of full-time employment in a Christian environment during the summer months. Willing to work with children as mother's helper, work as a sales clerk, work in a greenhouse, or on a farm. I enjoy working, preferably in the southern Ontario area. Please write to Marja Nugteren, 117 Forest St., Guelph, ON, N1G 1J3. Phone: 1-519-821-2525.

GUELPH: 17-year-old boy looks for summer employment in greenhouse or with landscaping firm. Has some experience. Albert Van Ommen, 63 Cedar St., Guelph, ON N1G 1C4; (519) 821-9147.

GUELPH: I'm 16 years old and I'm looking for a job on a farm. I have three summers experience on a farm. Available half of June to the end of August. We would be glad to fill out the forms for the Ontario Youth Employment Program under which you receive a \$50 weekly refund for up to 20 weeks. Please write or phone: Eric Buss, 72 University Ave. W., Guelph, ON N1G 1N7; (519) 824-9528.

HAMILTON: I am a 17-year-old boy looking for a summer job. I've worked in two garages doing shop clean-up. I will do anything and like working outside. Please write or phone: Sid Bosma, 65 Lister Ave., Hamilton, ON L9B 1E1; 389-1722.

HAMILTON: College student is looking for a summer job; will move anywhere in Canada. Has experience in drafting, working on a pig farm, and being a nanny. Please write to Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2 or phone: 389-6918 (until April 22, 1981) or 774-6184.

HAMILTON: Experienced, mature, 14-year-old, is looking for a mother's aid job during summer months, anywhere in Ontario. Please call: Marion Scholman, (416) 662-8346 or write: 2 Elvia Crt., Stoney Creek, ON L8G 3W8.

HAMILTON: Architectural technician student is looking for a summer job. Has completed first year of community college. Would like to work somewhere where I could gain some experience in my field. Please write to Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2, or phone: 389-6918 (until April 22, 1981) or 774-6184.

HAMILTON: I am a 16-year-old student from Hamilton District Chr. High School. I am looking for a summer job, have experience with children and restaurant services. If you can help me out, please phone: (416) 662-8346 (ask for Renee) or write: Renee Homan, 2 Elvia Crt., Stoney Creek, ON L8G 3W8.

HAMILTON: I am a grade 11 student at H.D.C.H., Hamilton, and I would like to acquire experience in office work. I have taken the following business subjects: typing, accounting, and shorthand. I have already had some experience at my dad's office. I am also interested in working with books and a job in a library or book store would also be much appreciated. Please call Jessica Prinzen at 389-1844, Hamilton.

HOLYROOD: 17-year-old female seeks summer employment. Interested working in a campground, office, store, restaurant or farm. Typing average is 55 wpm. Experienced in all types of farm work and babysitting. Available all summer. Please phone: 395-2837 or write Renee Duker, R.R.#1, Holyrood, ON N0G 2B0.

INGERSOLL: Grade 12 graduate would like year-round employment. References available. George Reitsma. Call 519-485-4584.

KINGSTON: 18-year-old girl looking for summer employment. Willing to work with children as mother's helper (live-in), as a waitress, cashier or hairdressing apprentice. Any other work as well. Please write to: Fran Kempenaar, 291 Phillips St., Kingston, ON K7M 1V7 or phone: 1-613-546-7852.

KITCHENER: I am an 18-year-old girl, attending Calvin College in the fall. I am willing to do any type of full-time work. I have experience as a sales clerk, waiter, sewer, and babysitter. I can also type. Available full time. Please contact: Helen Lammers, 18 Wilkins Dr., Kitchener, ON N2E 1L2; (519) 745-4322.

LINDSAY: Female, 20, a good student, sophomore at Calvin College, is looking for summer employment from May 25 to September 1. Experienced in selling, customer service, working with the elderly handicapped and children. Also experienced in kitchen work (cafeteria style). Good recommendations. Willing to do almost anything. Contact: Cynthia Lieverdink, 25 St. James St., Lindsay, ON K9V 1L9. Phone: 1-705-324-4829.

LINDSAY: Girl, 18, excellent student, attending Calvin College this fall, looking for summer employment from June to September. Experienced in retail selling and customer service. Good recommendations. Willing to do almost anything. Contact: Arlene Buwalda, R.R.#6, Lindsay, ON K9V 4R6. 1-705-324-9835.

LISTOWEL: My name is Alice deVries. I am 16-years-old and am willing to do anything, but preferably a mother's helper, babysitting or housecleaning. References are available. Please phone or write: Alice deVries at: R.R.#1, Listowel, ON N4W 3G6. (519) 291-3427.

LISTOWEL: Looking for summer employment from May to August. Wish to work in a bakery or restaurant. Will do any type of work. 18-year-old, Margaret Miedema, R.R.#4, Listowel, ON N4W 3G9; 291-3619.

LONDON: Student seeking full-time summer employment, preferably in London area. Presently studying 2-year course at Fanshawe College with developmentally handicapped. Available May 15 to end of August. Reply to: Margaret Q. Foundry, 31 Cartwright St., Apt. #3, London, ON N6B 2W5, phone: (519) 439-9458.

LUCKNOW: Hard-working, energetic 19-year-old girl with over 3 years farming and babysitting experience seeks summer employment. Willing to do anything. Can type. Enjoy meeting people. If you need me as I need you, please write: Alice Vander Klippe, R.R.5, Lucknow, ON N0G 2H0; (519) 357-1688.

NEPEAN: College student seeking summer employment. Will train for anything! Loves outdoors, eager for a challenge! Phone or write: Alice Vanderwerf, 15 Withrow, Nepean, ON K2G 2H7. 224-1810.

NIAGARA: Mature, 15-year-old girl interested in babysitting or mother's helper in the Niagara Peninsula. Experience with new-borns to 12-year-olds, but would prefer 9 months to 6 and 7-year-olds. References available. Please contact: Sandra Wynia, (416) 682-6981 or 92 Grapeview Dr., St. Catharines, ON L2R 6P9.

OTTAWA: 19-year-old, grade 13 student with car, available mid-June. Previous jobs include key-punch operator, income tax preparer and store clerk. Trained at book-keeping, typing, filing, marketing. Bondable, can supply references. Call Dennis Bakker at: 445-5447.

NEWCASTLE: 18-year-old male, seeking any type of employment, preferably in the drafting area which I will be studying in college in the fall. Please phone: 1-416-987-5417 or write: Mark Bändstra, R.R.#2, Newcastle, ON L0A 1N0.

ST. CATHARINES: 17-year-old girl seeks summer employment, experienced babysitter, and also enjoys working with younger children. I have had 3 years experience with girls ages 8 through 11. I also enjoy outside summer activities and sports. Please write to Karen Luchies, 21 Forster St., St. Catharines, ON, L2N 2A1 or phone: 416-934-3309.

ST. CATHARINES: 16-year-old girl seeks summer employment. I am experienced and enjoy working with crippled children and younger girls. I am an experienced babysitter and experienced swimmer in courses at the Y.M.C.A. I enjoy outside work and activities. Please write: Marlene van Brakel, 31 Forster St., St. Catharines, ON, or phone: 1-416-935-4997.

ST. CATHARINES: I am a 16-year-old student looking for summer employment which would include room and board. Experienced in greenhouse work. Willing to do anything. Please reply to Allan Suk, 15 Sharon St., St. Catharines, ON L2N 3J3. 934-3605.

ST. CATHARINES: 16-year-old high school student is looking for summer employment. Enjoys being with children. Excellent babysitter. Please contact: Kim Vanooستveen, 5 Royal Orchard Cres., St. Catharines, ON L2N 4E8. Phone: (416) 934-4252.

ST. THOMAS: I'm a teenage girl looking for a summer job and I'm willing to do anything. I've had experience cleaning house, babysitting, cooking and doing other odd jobs. Lydia Van Meppelen Schepink, R.R.#5, St. Thomas, ON N5P 3S9.

SCARBOROUGH: Active 16-year-old girl wants summer outdoor work, enjoys sports and work with children. June 15 to end of August. Lynda DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

SCARBOROUGH: Tall, strong 17-year-old boy wants any summer work. June 15 to end of August. Has experience with furniture moving company. Steve DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

SCARBOROUGH: I am a 16-year-old, 6 ft. 4" male, looking for summer employment in Southern Ontario. Have had previous experience in farm work, but will accept any type of employment. References available. Please Contact: Richard Weeber, 109 Porchester Dr., Scarborough, ON M1J 2R4, phone: 416-431-7424.

SEAFORTH: I am a 16-year-old high school male looking for work anywhere in Ontario. I am a responsible person who is experienced with almost any type of farm work. I'll do any kind of work that is available. Contact: Clarence Vandeban, R.R.#1, Seaforth, ON N0K 1W0; 1-519-527-0705.

SMITHVILLE: 17-year-old student with driver's licence seeks summer employment. Willing to do anything. Write or phone: Ted Soldaat, R.R.#2, Caistor Center, ON L0R 1E0; 957-3840.

SMITHVILLE: 18-year-old female, grade 12 graduate is looking for full-time employment of any sort in the Niagara Peninsula. Phone: (416) 957-3664, and ask for Charlene Vander Veen.

SMITHVILLE: 15-year-old male student is looking for a summer job on dairy farm. Has 3 summers experience. Phone: 957-3664. Henry Vander Veen.

Classified Advertising

SMITHVILLE: 16-year-old boy is looking for summer employment as driver's licence. Will do anything except garr... work. Chris den Hoog, R.R.#1, Smithville, ON L0R 2A0, or phone: 643-3701.

SMITHVILLE: College student is looking for summer job. Has farm experience and driver's licence. No garden work. Jeff den Hoog, R.R.#1, Smithville, ON L0R 2A0, or phone: 643-3701.

STRATHROY: 15-year-old boy (grade 10 student), looking for summer employment. Responsible worker willing to do any work. Call Rene Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

STRATHROY: I am a 15-year-old high school student looking for a job on a dairy farm. Have some experience. Jim Vanden Ende, 425 Westmount St., Strathroy, ON N7G 2A1. Phone: 519-245-1170.

STRATHROY: Calvin College student seeking summer employment. Responsible, hard worker with the following experience in greenhouses, store clerk and cashier. Able to start June 1. Call Margaret Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

TORONTO: I am a 3rd year Dordt College student, looking for summer employment in the Toronto area. In addition to having worked as a waitress and bartender, I have experience as an investigative reporter for a radio station. References will be supplied on demand, and any would be appreciated. Please contact Corinna Meijers, c/o C. Van Eek, 711 Finch Ave. W., Apt. 702, Downsview, ON M3H 4X6; (416) 636-1375.

TORONTO: 16-year-old student seeking summer employment, preferably outside work, since I have some experience in landscaping. Please contact: Rob Van Ginkel at: 33 Charlton Blvd., Willowdale, ON M2M 1C1; Phone: 1-416-221-7517.

TRENTON: 15-year-old boy looking for summer employment. Have 2 summers experience on dairy farm. Please write to: Jason Westerhof, R.R.#4, Trenton, ON K8V 5P7, or phone: 613-394-2306.

WARMINSTER: I am an 18-year-old student looking for a summer job out of the province of Ontario. I would be interested in a job on a farm. I have some previous farm experience. Please write or phone: Ron Hartog, Warminster, ON L0K 2G0. (705) 326-7195.

WATERLOO: I am looking for agricultural work (farm hand). Contact Paul Van Katwyk, R.R.#1 Country Squire Rd., Waterloo, ON, N2J 4G8.

WILLOWDALE: 16-year-old boy looking for summer employment. Qualified lifeguard; would prefer landscaping or painting employment, but will do anything. Contact Dave Knibbe, 178 Connaught Ave., Willowdale, ON M2M 1H4. (416) 221-1441.

IOWA: Dordt College student is in need of a summer job. Contact: Judy Reitsma, Box 451, Dordt College, Sioux Center, Iowa 51250 U.S.A., or call: 519-485-4584.

ALBERTA/BC: 17-year-old student, with experience on modern dairy farm and field work, wishes summer employment on farm. Preferably in either Alberta or British Columbia. Call: John Langerap at 416-774-5279, or write: R.R.#2, Dunnville, ON N1A 2W2.

ALBERTA/BC: Second year agricultural student is looking for a job in Alberta or BC. Have good farm and mechanical experience. Available April 24-Sept. 5. Please call or write: Tom Bruulsema, 19 Fountain St., Guelph, ON N1H 3N5; Phone: 519-837-2745.

CALGARY: Seeking summer employment plus room and board in the Calgary, Alberta area. Have had several years waitress experience, one year meat wrapper in a slaughter-house, six months apprentice baker, and various other jobs. I'm 22 years of age and willing to do any type of work providing good wages. Please contact: Mary Zwart, c/o Calvin College, Beta 6, Grand Rapids, MI 49506.

CALGARY: I am a 19-year-old Calvin College student looking for summer employment from June to September. I am experienced in farm work and greenhouse work, but am willing to try anything. I am responsible, hard-working and need the money for college. Please contact: Marilyn Berkel, R.R.#4, Simcoe, ON N3Y 4K3; (519) 426-3829.

CALGARY: I am a 20-year-old Calvin College student looking for summer employment from June to September. I am experienced in farm work, working with young children and retail selling, but am willing to train for anything. I love the outdoors and am very eager, responsible and hard-working. Please contact: JoAnne Veeneman, 52 Lee Ave., Simcoe, ON N3Y 3K5; 1-519-428-0434.



Ijsselmeerzangers tour Ontario

During June, the Dutch choir "Ijsselmeerzangers" hope to give concerts in Ontario. This group consists of choir members from Andijk, Enkhuizen and several surrounding communities. The 80-voice choir is directed by Wim Broer, who has many years of experience in teaching and directing music in Holland. Soloists are Afra Koomen, soprano, and Ria Volkers, clarinet, while Piet Spoelstra, organist/pianist from Enkhuizen will accompany the choir. The program will include many favourites from Dutch and English choir works, "a repertoire from both sides of the ocean." The choir will perform in Guelph, Chatham, Hamilton, Strathroy, Toronto and Grimsby on either Friday or Saturday nights, June 12-27. The goodwill tour has been organized for some time and the "free" concerts could be a real treat for many to enjoy an evening of music and song.

Latin American evangelizes in Scotland

GLASGOW, SCOTLAND—The five-week Luis Palau crusade got underway here in Kelvin Hall on the first Sunday in May. Over six thousand people attended the opening service in this largest indoor meeting place in the country. A similar number came on Monday night, encouraging Christian leaders to feel that the crusade would gain momentum. The Latin American evangelist told his audience, "It's either back to the Bible or back to the jungle." Newspapers picked up that blunt warning and flashed the statement across the nation. Palau pointed out that Scotland, which in the past had supplied the world with great preachers, Christian scholars, and missionaries, had in recent

years experienced spiritual decline. Church membership has dropped from one and a half million in 1955 to about 700,000 today. Reminding his listeners that their city's motto was "Let Glasgow flourish by the preaching of the Word and the praising of His name," he pointed out that the contemporary emphasis was apparently making the city flourish materially. The evangelist then suggested that the city's severance from its spiritual roots was reflected in the overwhelming problems. Glasgow has experienced a sharp decline in population, a rise in unemployment, and the social consequences that accompany such changes.

Palau candidly stated that he detected "a great deal of spiritual knowledge, but a lack of spiritual fire and vitality." The 36-day crusade, which concludes on June 7, has been three years in planning. Six hundred churches are participating, and 1100 counsellors have been trained. The Palau team has established a downtown family counselling centre which is open daily and staffed by 80 local trained volunteers. The Rev. William Alston, the crusade chairman, described the Palau crusade as "the largest evangelistic thrust here in over 25 years." Billy Graham conducted his Glasgow crusade in 1955. "No matter what prejudices churches had against crusade evangelism in the past, the leadership has come to recognize the potential for numerical and spiritual church growth," Alston added. "For the first time in this generation, the gospel is the focus of attention in the community," he said. "The crusade has made it easier for reserved Scots to talk about the gospel."

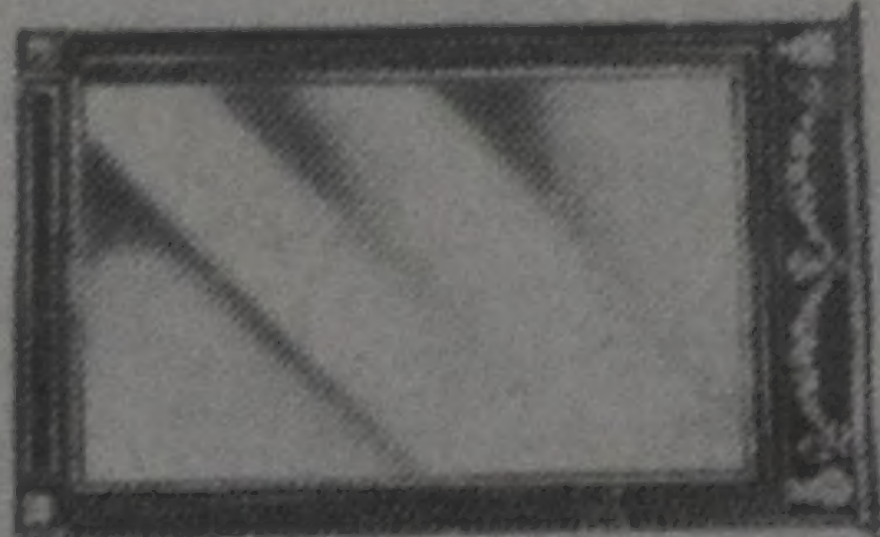
LET'S PLAY CHESS

Editor: Pete Layer

THE MARCH LADDER						
Contestants	Problems:	#864	#865	#866	#867	Sub-Prev. Total Total Total
	Points:	3	2	3	3	11
H. Brouwer (II)		3	2	2	2	9 89 98*
M. Melissen (VI)		3	2	3	2	10 84 94*
F. Vander Woude (II)		3	2	3	1	9 45 54
K. Amsinga (VI)		0	2	3	2	7 7 14
J. Wilms (V)		3	2	2	2	9 (93) 9
H. Douma (III)		-	0	3	2	5 (91) 5

Comments
Congratulations to Mr. Brouwer and Mr. Melissen who have reached the top for the third and seventh time, respectively. The publisher has a list of fine chess books for you to choose your prize from. Many happy returns.
Mr. Vander Woude discovered an alternate solution to #867, whereby the quality of the problem is decreased, but the value to the solvers is increased (3 pts.).
The March Solutions
865 (Bwee) Key: 1. Q-N4 tempo.
#866 (Goldschmeding) Key: 1. Q-K6 threat; 2. QxQP ch., KxP; 3. Q-Q3 mate. Variations: 1. -, QxP ch., 2. p-B5 and 3. P-K5 mate; 2. -, QxP ch., 3. PxQ mate; 2. -, Q-K4; 3. Q-B4 mate; 1. -, RxP ch., 2. P-K5 and 3. P-B5 mate; 2. -, RxP ch., 3. PxR mate.
#867 (Seilberger) Key: 1. Q-B4 threat; 2. Q-Q4 mate. Alternate: 1. RxB threat; 2. N-B7 mate, (1. -, N-B4, 2. QxN mate).

Looked in the mirror lately?



We at **Calvinist Contact** try to do that every week. As we look into the mirror we try to capture the reflection of the Reformed community.

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EVENTS

World Vision boosts aid to Somalian refugees

MONROVIA, CA (EP) — Responding to the continuing demand for medical care and food supplies in Somalia, World Vision International has more than doubled its budget for assistance to refugees in the nation.

President Stan Mooneyham announced recently a \$900,000 increase in the organization's aid package to Somalia, bringing World Vision's 1981 commitment to \$1.7 million. The additional funding will allow the Christian humanitarian agency to expand its work among 76,700 refugees in the Las Dure camp in northwest Somalia.

The announcement of increased aid was coupled with reports that World Vision's emergency feeding program among children under five at Las Dure is taking effect. Dr. Mark Jacobson of the camp medical staff said the rate of severely malnourished children has been reduced from 30 percent in August, 1980 to 17 percent.

Drought compounded by bitter fighting between Ethiopia and Somalia for control of the Ogaden Desert has driven some two million people into western Somalia, creating the world's worst refugee problem. The population at the Las Dure camp has swollen from 1200 to its present size of over 76,000 in one year.

WILLOWDALE CHRISTIAN SCHOOL

invites all past and present members, parents, teachers and students to an
OPEN HOUSE

to honour **Mrs. E. Ferdinands**, who retires after having been a teacher at the school for 22 years.

It will be held, the Lord willing, on **Thursday, June 18, 1981**, from 7 - 10 p.m. in the Christian Reformed Church, Hilda Ave., Willowdale, ON.

NEW LIFE CHOIR

from St. Catharines will give a

BENEFIT CONCERT

for Shalom Manor, Grimsby, on June 4, 1981, in the Mountainview Christian Reformed Church, Grimsby (corner of Regional Rd. #81 and Bartlett Ave.)

at 8 p.m.

THERE WILL BE A COLLECTION FOR SHALOM MANOR.

The program will include four choruses from Handel's *Elijah*, parts of the *Requiem*, of the *Creation* ("Achieved is the glorious work"). "For God so loved the world" from the *Crucifixion* by Stainer, and in the second part some of the very popular choruses from works by Verdi, Wagner, Puccini and Borodin. Marian Van Til will be at the piano.

COME AND BRING YOUR NEIGHBOURS AND FRIENDS.

This ad is sponsored by

Niagara Steamatic, St. Catharines

Student Summer Retreat 1981

June 19 - 21

at

Lakewood Christian Conference Grounds

Lakeshore Rd., R.R.#5, Forest, Ontario

All university and college students are invited.

A special welcome to our new students.

Contact:

HURON CAMPUS MINISTRY, Graham E. Morbey,

Chaplains' Office, Wilfrid Laurier University,

Waterloo, Ontario N2L 3C5

Trenton Christian School

25th Anniversary

Homecoming weekend

June 26, 27, 28, 1981

All former students, teachers and supporters are cordially invited.

Friday: Musical and Strawberry Social

Saturday: Picnic & Beef Barbeque (Cost \$12.50 per family, \$3.00 per person).

Sunday: Thanksgiving & rededication service.

For further information contact:

HOMECOMING COMMITTEE

c/o Mrs. J. Egas, R.R.#1, Carrying Place, ON K0K 1L0

Telephone: 613-392-1378

The anniversary yearbook "Reflector" is still available at a cost of \$10.00 (includes mailing). This is a hardcover, 56 page memoir with over 300 pictures in it. Order your copy now from: Mrs. M. Lammers, Box 468, Frankford, ON K0K 2C0. Telephone: 613-398-7509.

Advertising in C.C. gives results!!!

CALENDAR of EVENTS

Ontario

- May 30 A duo recital featuring Harold de Haan, baritone and Fred Numan, pianist/organist sponsored by the Ambassador Male Chorus in Central Presbyterian Church, Hamilton, at 8 p.m.
- May 30 Spring Concert presented by the Christian choir "New Life" at 8 p.m. in the Covenant Chr. Ref. Church, St. Catharines, ON.
- May 30 Redeemer College annual membership meeting, Hamilton District Christian High School, Athens St., Hamilton, registration at 9:30 a.m.
- June 4 Benefit concert by the New Life Choir for Shalom Manor, in the Mountainview Chr. Ref. Church, Grimsby, at 8 p.m.
- June 5-6 Seminar on the Economic Issues of Today at the Institute for Christian Studies, 229 College St., Toronto, ON, from 9:00 a.m. Friday to 4:30 p.m. Saturday. Fee: \$10.00.
- June 7 The Laudate Dominum Choir of Chatham will present a Spring Concert at Park Street United Church, Sunday at 8:30 p.m. No admission charge.
- June 7-12 General Synod of the Reformed Church of America meets at McMaster in Hamilton.
- June 10 Hollandse Dag, 10 a.m. Moorefield Park.
- June 12 AACS Annual Membership meeting. Special focus — discussion and approval of Institute charter. 8:00 p.m., Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, ON.
- June 15-17 **Toronto:** Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration write CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3.
- June 19-21 Student Summer Retreat at Lakewood Christian Conference Grounds. Contact Graham Morbey, Chaplains' Office, Wilfrid Laurier University, phone: 884-1970 ext. 240.
- June 22-24 Fairview Conference 1981, at Fairview College; topic: "Personal Food Production." CFF is one of the participants.
- June 26-28 Trenton Christian School, 25th Anniversary/Homecoming weekend. For more information contact: Homecoming Committee, c/o J. Egas, R.R.#1, Carrying Place, ON K0K 1L0, or phone: (613) 392-1378.
- July 14-16 Calvinette counselors convention, Hamilton, ON.
- Aug. 20-21 Cadet counselors convention, Niagara Falls, ON.
- CONCERT: The Dutch choir IJsselmeerzangers —**
- June 12 - Guelph:** First Chr. Ref. Church.
- June 13 - Hamilton:** First Chr. Ref. Church
- June 19 - Chatham:** First Chr. Ref. Church.
- June 20 - Strathroy:** St. Andrews Presbyterian Church
- June 26 - Grimsby:** Mountainview Chr. Ref. Church.
- June 27 - Toronto:** Second Chr. Ref. Church.
- Time: 8:15 p.m.**
- May 7: Focus on the Family** film series with Dr. James Dobson, for seven consecutive weeks at Bethel Pentecostal Church auditorium, 1565 London Rd. at 8 p.m. Sponsored by the Chr. Ref. Church of Sarnia.
- Focus on the Family** film series, May 6 and running for six consecutive weeks, Bethel Chr. Ref. Church, Newmarket, ON, at 8 p.m.; sponsored by the Holland Marsh and District Chr. School PTA.

Alberta and British Columbia

- June 6 C.J.L. Conference on Social Issues. All day at the new King's College campus.
- June 13 The King's College will host a bazaar/auction sale in the gymnasium of its new campus at 10766 - 97 Street, Edmonton, all day Saturday from 9 a.m. till 6 p.m. Auction at 3 p.m. Rummage sale, ethnic foods, art displays, book sale, games and prizes. All proceeds for renovating new campus.
- Aug. 27-30 Alberta AACS Conference at Gull Lake; topic: "Communication. Speaker: Dr. H. Van Belle.
- Aug. 23-30 Billy Graham Crusade, Calgary, AB.

Miscellaneous

- June 3-5 Christian Reformed Church Ministers' Institute, Grand Rapids, MI.
- June 6-12 Reformed Presbyterian Church of North America synod meeting, Beaver Falls, PA.
- June 9-19 Synod of the Chr. Ref. Church in North America, at Calvin College, Grand Rapids, MI.
- July 31- Aug. 4 Young Calvinist Federation convention at Acadia University, Wolfville, NS. Theme: Search for your gifts.
- Sept. 17-19 International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Jun. 5	Wed. Jun. 3	Fri. May 29-10 a.m.	Thurs. May 28-10 a.m.
Fri. Jun. 12	Wed. Jun. 10	Fri. Jun. 5-10 a.m.	Thurs. Jun. 4-10 a.m.
Fri. Jun. 19	Wed. Jun. 17	Fri. Jun. 12-10 a.m.	Thurs. Jun. 11-10 a.m.

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• A Seminar on the Economic Issues of Today •

June 5-6, 1981

A seminar dealing with the economic issues that face businesses, labour unions, the family, the church, the government, charities, and how each of these parts of society can answer Christianly to those issues.

The seminar arises out of the work of the Calvin Centre for Christian Scholarship in 1980-81, and is co-sponsored by Calvin College and the Institute for Christian Studies.

Where? The Institute for Christian Studies, 229 College St., Toronto

When? 9 a.m., Fri. June 5 to 4:30 p.m., Sat. June 6.

Fee? \$10 per person

For more information, call (416) 979-2331.

*Special evening session on "Scriptural Basis for Economic Norms and Principles" Fri. June 5, 8 p.m.

Books



"Saying grace" is one of the *Post* magazine covers by Norman Rockwell that are reproduced in *The Faith of America* by Fred Bauer. Bauer was struck by the optimism or "faith" reflected by Rockwell's characters. Americans, he writes, seem to have faith in each other, or to put it another way, "Americans have faith in America," although he does not necessarily mean a Christian faith. In *The Faith of America* he has assembled many of Rockwell's illustrations into the following groups: "Faith in our Friends and Neighbors," "Faith in Our Loved Ones," "Faith in Our Hopes and Dreams," "Faith in Our Traditions," "Faith in Ourselves," "Faith in Our Country," and "Faith in God." The book does not try to pinpoint Rockwell's religious views, but it presents Rockwell's slice of American life in an interesting manner. (Word Books Publisher, Waco, TX and G.R. Welch, Burlington, ON 1980; 160 pages, full colour illustrations; \$23.95).

Missions

Portrait of a missionary

Life and Work on the Mission Field, J. Herbert Kane; Baker Book House, Grand Rapids, MI, 1980; G.R. Welch, Burlington; 361 pp.; \$15.55. Reviewed by Rev. Arle C. Leder, San Juan, Puerto Rico.

J. Herbert Kane, professor of the School of World Missions and Evangelism at the Trinity Evangelical Divinity School,

has written a useful book for those thinking about missions, or preparing for cross-cultural missions.

The book has three sections: missionary preparation, missionary life, and missionary work. The material moves from "Getting the Call" to "Community Development," touching in the process on all aspects of missionary problems, from the single missionary to a discussion of the different kinds of

History/Biography

Early Canadian racism

Within the Barbed Wire Fence: A Japanese Man's Account of His Internment in Canada, Takeo Nakano with Leatrice Nakano and an afterword by W. Peter Ward; University of Toronto Press, Toronto, ON, 1980; cloth, 126 pp.; \$10.00. Reviewed by A.A. den Otter, Memorial University of Newfoundland.

In 1920, the seventeen-year-old Takeo Nakano left his native Japan to work on his uncle's fruit farm in B.C. Although he had hoped to save enough money to buy a farm of his own, the plans did not materialize and Nakano became a labourer in a pulp mill at Woodfibre just north of Vancouver. He visited Japan in 1930 and returned to Canada as a married man.

On March 16, 1942 the Canadian government, obviously afraid of the Japanese immigrants on the Pacific coast, ordered Nakano to leave his wife and young daughter to report to Vancouver from where he was sent to an isolated work camp in Yellowhead Pass. Four months later, government officials promised to reunite him with his family in one of the ghost towns in the B.C. interior but within days they reneged on their pledge and instead shipped him and several other men to a work camp at Slocan.

When Nakano and his friends refused to work, the government imprisoned them in the Angler internment camp in northeastern Ontario. Not until November, 1943, when Nakano voluntarily accepted a job at the Canada Packers plant in Toronto, was he reunited with his family.

Nakano's tale joins a legion of books on the plight of the Japanese in Canada during World War II. While his imprisonment at Angler was unique; the cruel separation of families was not. Nakano's story is sorry evidence of the heartlessness and insensitivity of an uncaring bureaucracy. Although the fears of a government under the strain of war can be understood, injustice and callousness can not be excused. In light of Nakano's terrible experience, it is

amazing that he sought and found comfort in a rigorous study of the Christian scriptures.

Nakano's story is also unique because it is a work of art. Although he was a labourer with virtually no formal education, Nakano was a poet, a skillful craftsman of the highly stylized Japanese poetry called tanka. When he left his wife and child on the Woodfibre ferry dock, the ship's whistle evoked the following poem: Against such a thing as tears; Resolved, When taking leave of home; Yet at that departure whistle, My eyes fill.

Nakano's descriptions of his environment and personal emotions are equally poignant. Although his tale is sorrowful, it is a pleasure to read.

Biography/missions

Life with the Aucas

A Saint among Savages, by Rosemary Kingsland; Collins Publishers, Toronto, ON, 1980; 183 pp.; \$22.95. Reviewed by Rev. Arle C. Leder, San Juan, Puerto Rico.

The title refers to Rachel Saint, sister of Nate Saint, one of five missionaries murdered by the Auca Indians in Ecuador in

1956, and her work among the Auca Indians as a Wycliffe Bible translator. Fortunately this is not another story extolling missionary witness in a far away, romantic jungle setting.

The Aucas' lifestyle is described here with gruesome detail, allowing the reader to discover the monumental clash between the gospel and a pagan culture. At the same time, Kingsland reveals the weaknesses of the missionaries, their quarrels, their radically different perspectives, at times their stubbornness, and their foolishness.

Although Rachel Saint appears to be the focus, there is an interesting parallel narrative about Dayuma and her son Sam. Dayuma becomes a Christian and is a bridge for the gospel into her community. Sam is brought up under missionary care, and even goes to a Bible college, but is indifferent to the Gospel and critical of the missionary community. He lives with his mistress in Quito, the capital of Ecuador. Sam appears to function as the unfortunate product of a less than holistic — albeit fervent and dedicated — mission approach who, with a decent education, sees the problems created by the missions, the large international oil companies who trample the Aucas' home territory in search of riches but is powerless to handle it for his people or himself.

The book is well written and has many excellent colour photographs which, alas, may be the reason for the exorbitant price of the book. It is a good book for beginning discussion on the down to earth problems that missionaries face and may cause.

obvious that he served in China, as most examples are taken from that theatre, or from Africa. While I do not wish to fault Prof. Kane's limited personal experience, an introduction of this sort ought to be more general. Latin America is hardly mentioned. While problematics are generally the same, the absence of a general treatment of 300 million Spanish Americans may lead one to think the other areas are more important.

While I concur generally in the treatment of the missionary family and its needs and problems, it appears to be treated from mom and dad missionary's point of view, especially the issue of sending children to boarding school. "This is the greatest sacrifice that missionaries are called upon to make." I disagree. The children make the sacrifice; missionary kids often have problems because they must make sacrifices. But these are not dealt with accordingly.

The fragmentization of the missionary family, the problem of where do missionary children belong as cultural persons needs a fuller treatment.

Devotions

Keller for children

A Child's Look at the Twenty-third Psalm, by W. Philip Keller; illustrated by Lauren Jarrett; Doubleday, Toronto, ON 1980; 94 pp.; \$9.95. Reviewed by Berta Hosmar, Whitby, ON.

Philip Keller has written many books, including the best-seller, *A Shepherd Looks at Psalm 23*. This book is his first attempt at writing for children. In his foreword he states that he has attempted to step back in time more than fifty years, and has tried to speak as a child speaks, to see as a child sees, to imagine and to communi-

cate as a child does.

Keller first describes a shepherd's relationship to his flock, and then draws the spiritual parallels between that and God's relationship to man. He discusses the psalm verse by verse, and takes his readers through a year in the life of a sheep within a herd. He shows how the sheep and the lambs are dependent upon their shepherd in every season, and in summer and winter pastures. He shows how Jesus is truly the Good Shepherd.

This book will bring joy to many children. Heartily recommended.

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